

the news to my parents. Their reaction was one which I had expected. Their great loyalty to Judaism, their memories of stories of persecution, and of the great tragedy of the slaughter of six million Jews in Europe during the Second World War (which they attribute to Christianity) had a great deal to do with their feelings. They accused the chaplain of the very same things that many of the individuals on campus had, and they threatened to disown me.

After my first act of faith, came the period of testing my newly-found Christianity with reason and knowledge. This involved study, and the subjecting of myself to discussion with individuals who felt that my choice was a wrong one. I also found that I had a desire to meet other people who had gone through the same experience I had; I needed reassurance. As time passes, I find that my knowledge of God's revelation becomes stronger and stronger, and that I grow in my Christian faith and experience.

It is a fact that Judaism is more than a religion. It is an ethnic group and a long history of culture and tradition. It was the first small group through which God chose to reveal Himself to man, and it is the group into which Our Lord was born into the world. Belonging to the Jewish people is something that every Jewish Christian should be proud of. He must not try to escape his religious and ethnic origins.

The second problem is one of missionary activity. As Mr. Burlingame states, we must show the Jew that it is his God that we are talking about.

It is also in missionary activity that the Jewish Christian can and should play a great part, for it is he that can work most effectively with his own people. He must be a living witness for Christ. Not being an "outsider," he can show the Jewish people, his people, the truth and beauty that he has found in Christianity. He must not hide his identity, for this would only confirm the suspicions of his fellow Jews. He must give assurance and understanding to others who also come to the church, and he must truly show in his life his faith and knowledge in the Christ.

EVE JUNE PEARLMAN

ANNANDALE-ON-HUDSON, N. Y.

► "BY THEIR FRUITS . . ."

Re Dr. Casserley's column on "Religious Revivals, True and False" (*ECnews*, April 3): His wholesale condemnation of the fundamentalist version of Christianity as "nonsense" and "bad religion" is not only presumptuous but uncharitable.

The fundamentalists may not be so rational nor so sophisticated as Dr. Casserley would have them, but that objection can in no way discredit them as Christians nor their approach and methods as sub-Christian. After all, "by their fruits ye shall know them."

From personal observation in almost three years of Army life, I can honestly say that those Americans reared in a fundamentalist background are, generally, the most faithful Christians, e.g. church attendance, clean living habits and professing Christ to others. Moreover, most of them have a fair knowledge of the Scriptures and can explain their beliefs intelligibly, using Biblical references for authority. "Conventional Christianity" has failed miserably in the latter regard.

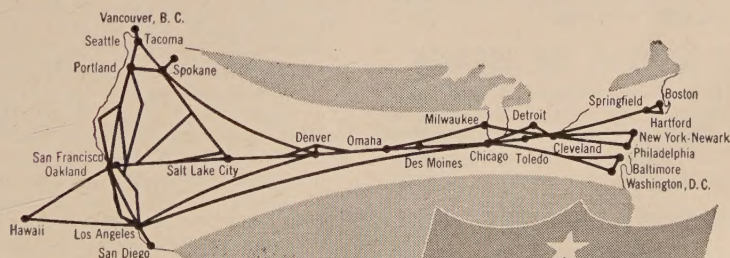
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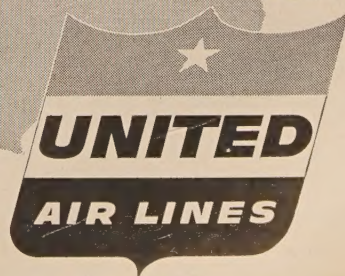
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No matter how vehemently we may disagree with their methods and theology, the fact remains that the fundamentalists are still reaching literally millions of pagan people both at home and abroad. It may be true that they spend too little time on politics and social justice and too much on preaching the Gospel, but their religion is Christ-centered, full of conviction and confidence in His saving power.

I am not a fundamentalist, but I am convinced that this version of Christianity has much to commend itself to those who condemn it as irrelevant and irrational. In any event, Dr. Casserley's remarks should not go unanswered.

(CPL.) CHARLES E. MONAGHAN
U. S. ARMY, KOREA

► RE: ANGLICAN DIVORCE STAND

In years past did the Anglican Church use her influence against England's political strategy—namely, arranging marriages for her royal daughters with every Court of Europe from Russia to Spain? To mention one such alliance, the widow of King Alphonso of Spain. Why should the innocent party in a divorce be made to suffer the rest of his, or her, life? The Anglican Church could well ponder St. Matthew, Chapter 5, verse 32, and amend the letter of the law on review of individual cases.

(MRS.) DUNCAN M. WOOD
PORTSMOUTH, VA.

► 'MORE THAN COOKIES' . . .

It was certainly a thrill to see the Brownie Scout picture and the Girl Scout Week mention on the front cover (*ECnews*, March 6). After that, it made us feel almost gasping to discover that you also had published a Girl Scout story.

One of the difficulties which we face is that of interpreting Girl Scouting in terms of the well-rounded life based on solid moral principles. Your bringing Girl Scout Sunday to the attention of your very important readership is a real service in enabling us to persuade adults that there is something more to scouting than cookies and camp fires . . .

MARY HOWARD ELLISON
NEW YORK, N. Y.

► 'HONOR . . . AT STAKE'

As the honor of the Diocese of Maryland and that of Bishop Noble C. Powell is at stake, I would like a report inserted in your Journal to the following effect:

The Diocese of Long Island is quite mistaken in asserting that the Theological Class for mature men in that diocese is the first to be formed in this country (*ECnews*, March 20).

This is not so, for Maryland has had a Theological Class since the fall of 1951, and one complete class of graduates is in existence. It has produced one priest (who completed his training at Bexley Hall), four permanent deacons, and two students who will become deacons this summer. In addition, the current class has five middlers and two juniors. The instructors have been and are the Rev. C. Sturges Ball, a former seminary professor at Bexley Hall and at Virginia, and the Rev. Nelson W. Rightmyer, a former professor at Philadelphia Divinity School.

(THE REV.) CHARLES E. DANNER, JR.
BALTIMORE, MD.

(CONTINUED ON PAGE 4)

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BACKSTAGE

AT THE RISK of repeating myself, I want to call your attention again to the series on Alcoholism which begins in this issue with an article by Dr. Selden Bacon—Director of the Yale Center of Alcohol Studies. We feel that this is a tremendously important article realistically dealing with a problem which assumes real proportions in the lives of so many people (including even Episcopalians). For this reason we are breaking a precedent by beginning Dr. Bacon's article on the page which ECnews' readers are in the habit of turning to for the 'big' news story in each issue. As I look back on our decision to give this article—*What Is an Alcoholic*—this unusual handling, I expect we had in our minds the fact that in contemporary America there is probably no more important a story than one which deals with alcoholism. A recognition of the seriousness of the drinking problem doesn't mean that one has to be overly ambitious in temperance programs; it does mean that one possesses an awareness that the sin is in the abuse . . . in alcoholism as in everything else. I strongly recommend your reading not only Dr. Bacon's splendid article but the two which will follow to make up a neat

package on this great social problem. Incidentally, you will be interested in knowing that a number of parish priests have ordered extra copies of each of the three issues which carry the series of articles to be used in their pastoral work in dealing with the problem of alcoholism.

IT IS PROBABLY WORTHWHILE for me also to point out to our readers the insert which appears in this issue and the two pages which announce an all-expense vacation in Hawaii during the time General Convention will be in session. Here, certainly, is a splendid opportunity for someone to spend a never-to-be-forgotten holiday in the tropics—at absolutely no cost. The opportunity is made more enchanting because it will carry someone to Honolulu (and Waikiki Beach) in time to attend the opening session of the 58th General Convention where the Church, meeting for the first time in an overseas missionary district, will be writing and acting out an important chapter of Church history.

Maurice E. Bennett, Jr.

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► 'THE IMPORTANT THING ...'

In regard to Mr. Mainwaring's letter (*ECnews*, May 15), suppose one is in a small mission church and the vicar cannot have morning Holy Communion because he has to drive 15 miles after his two morning services in his parish?

What time of day was the Lord's Supper instituted? After all, what is wrong with evening Holy Communion, especially if there is no other time for a mission to have it? This is not for controversy. The important thing is to have a clean heart and a right spirit, regardless of the rubrics.

Again, regarding Mr. Reddish's letter (same issue), why can't we settle on the one good name *Episcopal* and quit all the pro's and con's?

Will someone *please* comment and enlighten me further on two points which are disturbing, and which it seems should be corrected if ever the Prayer Book is again revised. First: In the

Creed, we believe that Our Lord went into *Hades*, or *Paradise*, or the place of departed spirits (See I Peter, 3:19-20). By using the mis-translation *Hell* (or *Purgatory*), the Methodists, for example, omit the entire clause.

Again, in the Prayer of Consecration of the Holy Communion, how much clearer it would be to read "*All of ye drink of this*," which many believe was the meaning intended.

MARY E. MASON
ATHENS, ALA.

► MISSIONARY CALL

The Overseas Department of the National Council is in particular need of applications for missionary work from single priests. Many overseas opportunities, by virtue of living conditions or the nature of the work, can only be met by men without families.

Such openings are in: (1) Hong Kong, where a priest is needed to work

with merchant seamen and servicemen of all nations; (2) Alaska, where two Indian missions, which have been served by the Episcopal Church for some years, are now ready for resident priests. Housing is not yet available for a family; (3) Philippine Islands, where the Church-sponsored Brent School needs two single priest-teachers who will live in the boy's dormitories, assuming pastoral responsibilities there in addition to teaching religion and secular subjects in the school. The missionaries would also have regular duties in connection with nearby missions.

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NEW YORK, N. Y.

► RENDERS SERVICE

The 99th annual meeting of the Margaret Coffin Prayer Book Society was held April 26. Though a diocesan institution, it is glad to fulfill requests for Prayer Books and Hymnals from any mission or church institution throughout the country. The past year over 1,200 books have been sent to such widely scattered places as the Dominican Republic, Haiti, Nevada, North Dakota and the Canal Zone. Prayer Books and Hymnals are given to non-self-supporting parishes only, and requests may be addressed to the Society at One Joy Street, Boston 8, Mass.

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BUILDINGS and MEN

At a time when churches and parish houses are being built at a great rate, words from the past are worth recalling.

The education of the candidates (for the Ministry) is at the foundation of all the measures for the prosperity of the Church. You may rebuild the temples now in ruins, and erect new ones in the western wilderness. They will be beautiful objects in the eye of the passing traveler, but they will be of no use unless they are supplied with capable ministers.

—The Rev. Dr. Gadsden of South Carolina, 1821.

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Virginia Theological Seminary
Alexandria, Va.

by J. V. LANGMEAD CASSERLEY

After Ten Years

MORE than ten years since V.E. Day and not far short of ten years since V.J. Day. How many good judges in the summer or fall of 1945 would have been willing to bet in the circumstances of the time that we should contrive to get through the next ten years without the resumption of war on a world wide scale? Almost certainly, only a very few.

Conditions in 1945 were, to say the least, threatening in the extreme. The wartime alliance between Russia and the Western Powers had been entirely lacking in real sympathy, solidarity and warmth. It had been based on the common fear of German aggression, and a common determination to resist it. With the defeat of Germany the sole basis of the alliance crumbled away.

The hope that it might be possible to continue the wartime friendship in peacetime conditions was slender indeed. Perforce tremendous concessions had been made to Russia, and it had not been possible to exact from Russia any comparable ones. The wartime popularity of Russia in the Western countries was bound to die down once the emergency which gave birth to it had passed away.

At the same time the Communist party had played a leading part in the Resistance Movements in the countries occupied by Germany, and the departure of the Germans left them in Western Europe at the zenith of their power and influence. To many people it seemed that Western Europe was like a ripe plum ready to fall into the outstretched hands of Russia. To the intelligent observer any kind of optimism seemed like mere folly. He waited upon events with baited breath, no doubt hoping for the best—for to hope is human—but expecting the worst.

What Saved Us?

Yet none of these things in fact came to pass, and now, ten years later it is possible to say that these great evils are much less likely than they seemed in the dark years between 1945 and 1947. We have much to be thankful for, and also much to learn from the major events of the last ten years.

When the Christian asks himself the question, "What was it that saved the Western World in that hour of weakness and irresolution?" the answer is bound to be a humbling as well as an instructive one, for the fact is that Christian, moral and spiritual forces had remarkably little to do with it, although it would not be true to say they had nothing to do with it at all.

Undoubtedly the American monopoly of the Atomic bomb, as Sir Winston Churchill has pointed out again and again, was a major factor in restraining Russia in those immediate post-war years. Obviously things are different now, when the Russian possession of the secrets of the atomic and hydrogen bombs

is a factor which restrains us just as much as our possession of them restrains Russia.

The second major factor was the Truman policy of "containment." This eliminated the dark possibility that America might disinterest herself in European affairs, as after 1918, and shrink back into isolation. Out of the "containment" policy came the great alliance of the Atlantic Powers which still exists and to which we must still trust.

No doubt the day of a mere "containment" policy has gone by. A new situation has been created which demands a new kind of policy and a new type of initiative, but we must not be so ungrateful as to forget what the world owed to the "containment" policy in those dark days when it said in effect to Russia, "Thus far and no further."

The third factor was the policy of Marshall Aid, perhaps the most paying and successful of all America's overseas investments. For it was Marshall Aid which made possible the slow but unmistakable economic recovery of Western Europe, which has been gathering momentum ever since.

The fourth, most dramatic and decisive of these world saving events was the decision to fight and stop aggression in Korea, a decision which showed that the West in general, and America in particular, really meant what it said.

It is fashionable in some quarters nowadays to take much too low a view of what the Korean fighting accomplished. We note that this conflict failed to unify the Korean people, and we sometimes forget that when it was begun the object was not to unify the Korean people but to repel the aggression of Northern Korea against Southern Korea.

In this aim it undeniably succeeded, and so gave notice to the world that wherever aggression was naked and undeniable it would be resisted to the hilt by the Western powers.

It cannot be said with any justice, and it ought not to be said by any just man, that the Korean fighting was in vain.

Did Christianity Play Any Part?

This survey might suggest that the only operative factors were power factors; power factors supplied by the tremendous economic and military potential of this country. It might seem at first sight as though spiritual factors and religious motivations had nothing whatever to do with it.

It must certainly be admitted that they had very much less to do with it than they should have done, but a more careful analysis of the course of events shows that they were by no means entirely inoperative.

In the first place, we may note the tremendous contribution to the recovery of strength and confidence in Western Europe made by the rejuvenated Christian Democrat parties which played such an

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Sun. June 26	Newark, N. J.	(D) Laymen's conference. Presiding Bishop's Com. on Laymen's Work.
June 26- July 2	Pascoag, R. I.	(D) Youth leadership training conference. Episcopal Conference Center.
	Geneva, N. Y.	(P) Province 2 Finger Lakes adult conference. Lecturer: Very Rev. Alexander C. Zabriskie, William Smith College.
	Radnor, Pa.	(D) Youth conference. Leader: Rev. Peter Van der Hiel, Jr. Conference Center.
	Tunkhannock, Pa.	(D) Young people's conference. Camp Great Neck.
	Carrabelle, Fla.	(D) Diocesan leader's camp. Camp Weed.
	Gambier, O.	(D) Junior youth conference.
	Hanover, Ind.	(D) Youth summer conference. Hanover College.
June 27-29	Westfield, N. C.	(D) Clergy conference. Vade Mecum.
Mon. June 27- July 1	Gerhart, Oregon	(P) Province 8 youth conference.
	S. Bass Island, O.	(D) Summer Choir Master's School of Music. Camp Wa-Li-Ro.
June 27- July 22	New Haven, Conn.	(N) Summer School of Alcohol Studies of the Laboratory of Applied Physiology. Director: Dr. Selden Bacon. Yale Univ.
Tues. June 28- July 25	New York City	(N) National Council Summer Training School. Windham House.
Wed. June 29	Everywhere	ST. PETER.
Thurs. June 30- July 2	Westfield, N. C.	(D) Conference on Church Music. Vade Mecum.
June 30- Aug. 5	Cincinnati, O.	(N) United Christian Youth Movement work camp for women college students. Lincoln Hts.
June 30- Sept. 1	Jersey City, N. J.	(N) United Christian Youth Movement work camp in an interracial urban parish in a depressed area.
Fri. July 1- Aug. 31	New York, N. Y.	(N) United Christian Youth Movement work camp on Lower East Side.
July 1-15	Annandale-on-Hudson, N. Y.	(N) Conference on "Human Relations in This Era of Change," Summer Institute for Social Progress and the Foreign Policy Association. Speakers: Edward S. Lewis, Louis J. Halle, E. O. Melby, Mrs. Eleanor Roosevelt, Hon. G. L. Mehta.
Sun. July 3-14	Hendersonville, N. C.	(P) Adult-clergy conference. Leaders: Rev. Theo. Wedel, Mrs. Wedel, Dr. Albert Mollegen, Bp. Carruthers. Kanuga Lake.
	Hendersonville, N. C.	(D) Camp counselors training conference. Kanuga Lake.
Mon. July 4-8	Lake Tahoe, Nev.	(P) Province 8 youth conference.
Tues. July 5-20	Westminster, Md.	(D) Town and Country School for rural clergy. Faculty: Dr. Samuel Higginbottom, Dr. John Howes, Dr. Emory Brown. Western Maryland College.
Wed. July 6-8	Stevens Point, Wis.	(P) Province 5 ACU parish conference.
Fri. July 8-10	Sewanee, Tenn.	(P) Province 4 laymen's training course. Presiding Bishop's Com. on Laymen's Work. Leader: Rev. Geo. W. R. MacCray. Univ. of South.

ANGLICAN CYCLE OF PRAYER

June 26	Llandaff, Wales	Archbishop John Morgan
June 27	London, England	Bishops Wand, Ingle, Eastaugh, de Blank and Ellison
June 28	Long Island	Bishops de Wolfe and Sherman
June 29	Los Angeles	Bishops Bloy and Campbell
June 30	Louisiana	Bishops Jones and Noland
July 1	Lucknow, India	Bishop Christopher Robinson
July 2	Madagascar	Bishops Parfitt and Miles
July 3	Maine	Bishop Oliver Loring
July 4	Manchester, England	Bishops Greer, Ramsey and Woods
July 5	Maryland	Bishop Noble Powell
July 6	Masasi, Cent. Africa	Bishop Wilfrid L. M. Way
July 7	Mashonaland	Bishop Edward F. Paget
July 8	Massachusetts	Bishops Nash and Stokes
July 9	Matabeleland	Bishop William J. Hughes

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

important political role in the post-war years. For the moment the zenith of their power and moral ascendancy seems to have passed, but it is undeniable that the M.R.P. in France and the Christian Democrats of Italy and Western Germany played a big part in bringing about the recovery of their countries.

Of course there is a big difference between Christianity and Christian political parties, yet it remains true that the influence of Christian ideas on their thought and policies, and on their conception of the meaning and destiny of Western civilization, has been and still is very great indeed.

In America also it is undeniable that Christian and religious forces have played a considerable, if not a dominant, part in preventing this country from relapsing into isolationism, which would almost certainly have precipitated the third world war.

We have learned the lesson that power is always and necessarily accompanied by world responsibility. To learn a lesson like this is undeniably to go through a profound spiritual process, not unlike what in the individual is called "conversion."

The Lesson of All This

Power factors do not necessarily expel spiritual factors. It is a great mistake to regard spirit as the antithesis of power. We show our spirituality not by ignoring power and refusing to use the power we have. To neglect to use the power we have is not truly spiritual but merely irresponsible, and there is nothing very spiritual about irresponsibility.

Our spirituality shows itself in the way in which we use our power. It is certainly true that the powerful are exposed to very terrible temptations which do not afflict the weak, but we cannot escape these temptations by refusing to use our power.

The fact is that despite many mistakes, and a great deal of impatience and shortsightedness, the Western world has so used its power during the last ten years that the ever present threat of world war has—it sometimes seems almost miraculously—been avoided.

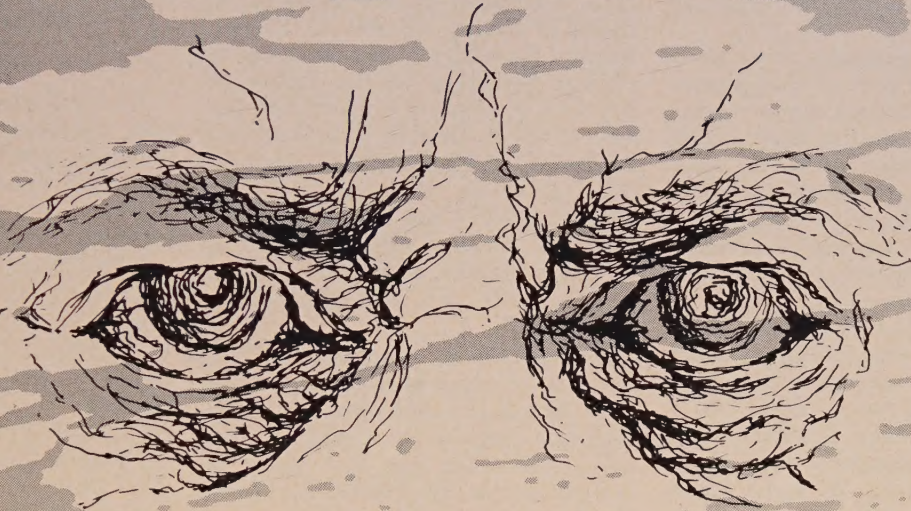
No doubt the new situation calls for new policies, but our basic resolve to use power only for the defense of peace and the restraint of aggression still remains the way not only of wisdom but also of manifest duty. All things considered, we have much to be thankful for as we look back over these last ten years.

The New Situation?

Of course we cannot yet be absolutely certain that there is a new situation, but the hope grows stronger almost daily. The times now call for imaginative statesmanship and spiritual vision. World leadership demands great wisdom as well as great power, capacity for self restraint as well as manifest strength.

All the world knows that America is strong, but in many parts of the world people are still inclined to doubt whether America is wise. The test of our wisdom will be the most searching ordeal through which we have yet had to pass.

What is an ALCOHOLIC?



Because the Episcopal Church—more than any other religious body—has pioneered in the study of alcoholism, and because the subject is of such great concern to so many people, Episcopal Churchnews felt this article by Yale's noted authority should begin on a page usually allotted to "lead" news. . . . A precedent is broken!

By SELDEN D. BACON

THERE is no single answer to this question. There is no single answer to the question "what is a horse." A jockey, a fruit peddler, a biologist, a polo player, a sculptor, a traffic engineer, a veterinarian, and a mythologist would all require different answers. Adequate answers to this type of question depend on some knowledge of who wants the information for what purposes.

The physician, the wife of an alcoholic, the teacher, the judge, the employer, the legislator—these and others may wish to know what is an alcoholic, but honest and even elaborate answers which prove relevant for one may be somewhat irrelevant for the others.

Three reasons for interest in alcoholism by ministers and lay religious leaders will be postulated; the proposed answer to the question "what is an alcoholic" will then be oriented to these interests. First, alcoholics manifest many so-called personality problems such as anxiety, guilt, immaturity, impulsiveness, dependence, inability to withstand even minor frustrations, self-centeredness, and, perhaps reflecting these and other liabilities, marked difficulties in maintaining mature,

constructive and reciprocal relationships with others.

Quite aside from any question as to whether such characteristics help to produce alcoholism, or alcoholism produces these characteristics or whether the two exacerbate each other, it seems certain that the minister and lay religious leader are deeply concerned with just such characteristics whether they appear in alcoholics or anybody else. These latter are the people who cannot love or respect themselves, to say nothing of their neighbors or any social or spiritual phenomenon.

In alcoholics such problems are often more obvious than in others. Many of them can be helped.

Knowledge about, and increased understanding of, the alcoholic and of the conditions, factors, and processes leading to his liabilities will be of importance to the minister not only because of the alcoholic but because of his problems; problems which relate to a way of life, to growth, to interaction with people, and to participation in any viable system of faith—problems common to so many troubled people.

(CONTINUED ON PAGE 22)

Seminaries Graduate Over 300; CDSP Degree Awarded to Woman

For graduates at the Episcopal Church's dozen theological seminaries commencement time—coinciding datewise with exercises at secular schools and colleges—takes on an added calendar significance: the Feast of Pentecost, the "birthday of the Church."

Within an approximate three-week period centering around this important Christian Festival, commemorating the coming of the Holy Ghost and the commissioning of the first Apostles to go out into all the world and preach the Gospel, a total of 316 students were scheduled to receive baccalaureate degrees in either divinity or sacred theology.

These included two Methodists, one member of the Polish National Catholic Church and one woman candidate for the Bachelor of Divinity degree—Miss Jane Buchanan, of New York, the second woman graduate in the history of the Church Divinity School of the Pacific.

To the graduating seniors were to be added several recipients of certificates, diplomas and graduate degrees, bringing the grand total of those completing work at the seminaries to 333.

Commencement dates: Episcopal Theological Seminary of the Southwest, Austin, Texas, May 24; General Theological Seminary, N. Y. C., May 25; Nashotah House, Nashotah, Wis., May 26, Berkeley Divinity School, New Haven, Conn., June 7th; Philadelphia Divinity School, May 27; Kentucky Seminary (Lexington), May 29; Episcopal Theological School, Cambridge, Mass.; Church Divinity School of the Pacific, Berkeley, Calif., and Virginia Theological Seminary (Alexandria), all June 2; Seabury-Western Theological Seminary, Evanston, Ill., June 9, and Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, and the School of Theology, University of the South, Sewanee, Tenn., both June 13.

Graduates: VTS, 64; GTS, 48; ETS, 33; Seabury-Western, 32; Berkeley, 28 plus two receiving certificates and two, diplomas; PDS, 27 plus five receiving Master of Theology degrees and three, diplomas; CDSP, 25 plus two receiving certificates; Bexley, 24 and one spe-

cial student; Nashotah, 12; Southwest, 11; Sewanee, 10 plus two receiving certificates and Kentucky, 2.

Honorary Degrees

GTS: (Doctor of Sacred Theology), Suffragan Bishop John J. M. Harte, of Dallas; the Rev. C. Rankin Barnes, Secretary of National Council and Secretary of the House of Deputies of General Convention; the Rev. Powel M. Dawley, Sub-Dean and Professor of Ecclesiastical History, GTS; Chaplain (Col.) John C. W. Linsley, USAF; the Rev. Bernard C. Newman, vicar, Trinity Church, N. Y. C.; the Rev. Frank C. Leeming, headmaster, St. Peter's School, Peekskill, N. Y.

Bexley: Among nine honorary degrees to be given by Kenyon College were two D.D.s—the Rev. Louis M. Brereton, rector, St. Peter's, Lakewood, Ohio, and the Rev. John L. O'Hear, rector, St. Paul's, Cleveland Heights.

PDS: (Doctor of Divinity) the Very Rev. Allen W. Brown, dean of the Cathedral of All Saints', Albany, N. Y.; the Rev. Richard T. Lyford, rector, St. Asaph's, Bala-Cynwyd, Pa.; the Rev. Richard K. White, rector, St. Luke's, Scranton, Pa.; the Rev. Clifton A. Best, Canon Missioner of the Diocese of Harrisburg

(Pa.); the Rev. W. Hamilton Aulbach, rector, Christ and St. Michael's, Germantown, Philadelphia.

VTS: (Doctor of Divinity) the Rev. Kenneth E. Heim, the Presiding Bishop's Personal Representative to the Church in Japan; the Rev. Charles D. Kean, rector, Epiphany, Washington, D. C.; the Rev. William H. Kirk, canonically resident in the Diocese of Missouri and head worker at the Union Settlement House in New York City; Bishop Albert R. Stuart, of Georgia; Suffragan Bishop John Vander Horst, of Tennessee.

Graduates

The following is a list of graduates, recipients of certificates and diplomas, special students and those receiving graduate degrees. Where available, a student's assignment is included:

VTS: Edwin P. Bailey, St. John's, Warsaw, Va.; George Y. Ballentine, Jr.; Sumio Takatsu; John W. Turnbull; T. Edmund Beck, Jr.; Colley W. Bell, Jr., St. Peter's, Morristown, N. J.; David B. Birney, St. John's, York, Pa.; Robert Bone, St. Luke's, Rochester, N. Y.; David W. Cammack; William A. Cashatt, Church of the Advent, Annandale, Va.; Lloyd A. Clarke, Trinity, Watertown, N. Y.; Richard W. Davies, St. Paul's, Monongahela, Pa.; John W. S. Davis; Samuel F. Dennis; Lester L. Dobyns; Steirling G. Gordon; David J. Greer, St. Paul's, Richmond,

(L. to r.) A. T. Price, M. L. Goodsen, W. C. Palmer, J. G. Swope, E. C. Rutland, C. L. W. Israel, J. F. Ashby, R. E. Creasey, W. B. Janeway, C. W. Dehn, Jr., C. F. Stolz, Jr.



Graduates at Episcopal Theological Seminary of the Southwest

Va.; Michael P. Hamilton, Church of the Advent, Cincinnati, Ohio; John C. Harris, St. Alban's, Washington, D. C.; Hobart H. Heistand, St. Stephen's, Colebrook, N. H.; Charles K. Horn; P. D. Howe, Jr., Christ Church, Exeter, N. H.; Henry Hutto, San Juan Mission, Farmington, N. M.; Harland M. Irvin, Jr.; Bruce M. Jones; Lester L. Jones, St. Thomas', Hereford, Texas; Alfred Krader, Holy Nativity, Honolulu, T. H.; David K. Leighton; A. E. Livesay; Claud W. McCauley, Our Saviour, Sandston, Va.; Loren B. Mead, Trinity, Pinopolis, S. C.; C. B. Mitchell, Pen Ryn School, Andalusia, Pa.; William J. Moll, Jr., Yancey Mills, Va.; Ronald C. Molrine, St. James', Los Angeles; Edward Morgan, III, Yeocomico, Tucker Hill, Va.; Fred Nicholson, Christ Church, Dearborn, Mich.; Charles W. Norfleet, Jr., St. Ann's, Appomattox, Va.; Joseph L. Peacock; Frank W. Pisani, Holy Comforter, Tallahassee, Fla.; Robert G. Riegel, St. Luke's, Atlanta, Ga.; Stanley F. Rodgers, St. Elizabeth's, Sudbury, Mass.; Thomas C. Schmidt, Bogota, Colombia, South America; Charles W. Sheerin, Jr., St. Timothy's, Herndon, Va.; Fred S. Sosnowski, Trinity, Columbia, S. C.; John S. Spong; W. S. Stevens; George W. Stockhowe, Jr., Pittsburgh; Dawson Teague, Jr., Augusta, Ga.; John A. Todd, Dalhart, Texas; Lewis W. Towler, All Saints', Pontiac, Mich.; Joel C. Treadwell, Austin, Texas; Samuel Van Culin, Jr., St. Andrew's Cathedral, Honolulu, T. H.; E. Judson Wagg, Jr., Silver Spring, Md.; George M. Wampler, II, Jasper, Tenn.; Edwin M. Ward, St. Mark's, Troy, Ala.; Bert T. White, St. Paul's, Harsen's Island, Sans Souci, Mich.; Marlin L. Whitmer, Muscatine, Iowa; David Woodruff; William A. Yon, St. Alban's, Elberton, Ga.; Allan N. Zacher, Jr., Truro, Fairfax, Va.; John A. Zunes, Good Shepherd, Cooleemee, N. C.

PDS: (Diplomas) Richard C. Chapin, Theodore E. Gaetz, Jr., and Le Roy L. Zavadil; (Th. B.s) James T. Alves, Donald B. Baldwin, Carroll M. Bates, James T. Berger, Thomas R. Best, Robert Bizzaro, George R. Bogdanich, Allen S. Bolinger, Alfred W. Degerberg, Edward E. Elliott, III, William C. Frey, Lester S. Gross, Jr., Earl T. Higgons, Jr., Beverley B. S. Karsten, Robert V. Lancaster, Kermit L. Lloyd, Andrew Missiras, John P. Ough, Jr., Harry E. Shelley, Charles R. Summers, Lloyd E. Teter, Jr., Malcolm D. Thomson, Jack H. Thorn, Alan D.

Walbridge, Peter F. Watterson, Donald J. West and Charles L. Wood. (Th. M.s) Edwin A. Garrett, III, Ninan A. Kallumpurath, Paul C. Kintzing, Jr., Arthur W. Matthews and Robert P. Varley.

Bexley: George W. Anderson, Lewis P. Bohler, Jr., Charles E. Bollinger, Theodore W. Bowers, and Richard J. Brown, all Diocese of Ohio; E. Harvey Buxton, Jr., Iolani School, Honolulu; David C. Cargill, curate, St. Paul's, Concord, N. H.; John S. Dilley, curate, Christ Church, St. Paul, Minn.; Arthur Harrington, Central New York; Neal J. Harris, St. Paul's, Claremore, Okla.; John C. Heidbrink, Northern Michigan; Gilbert E. Laidlaw, Western New York; Frederick C. Lambert, Trinity, Park Rapids, Minn.; Lee C. Lindenberger, Ohio; Charles P. Martin, Pittsburgh; Randall P. Mendelsohn, St. James' Mission, Tanana, Alaska; David W. Pumphrey, Allan W. Reed and Robert E. Schrack, all Diocese of Ohio; George C. Spratt, Gilfillan Memorial Chapel, Squaw Lake and Bena, Minn.; William L. Toland, Peoria Deanery, Diocese of Quincy (Ill.); Lindsay D. Warren, curate, St. John's, Elizabeth, N. J.; W. James Webb, Ohio; William W. Worstall, Southern Ohio; Herbert L. Moore, curate, St. Peter's, La Boca, Canal Zone (special student, no degree).

Kentucky: Frank R. Knutti, St. Mark's, Hazard, Ky.; Calvin R. Nutter, Church of the Ascension, Mt. Sterling, Ky.

Seabury-Western: James C. Amo, St. Paul's, Frederiksted, St. Croix, V. I.; John D. Arnold, curate, St. Mary's, Park Ridge, Ill.; D. Rex Bate-man, curate, Christ Church, Waukegan, Ill.; Schuyler L. Clapp, Jr.; J. Charles Colburn, curate, St. Luke's, Kalamazoo, Mich.; C. Ray Coulter, curate, Trinity, Seattle; John D. Evans, in charge, Grace Church, Cobleskill, N. Y., and Holy Spirit, Scheneyus; A. Alden Franklin, vicar, Holy Trinity Mission, Wallace, Idaho, and St. Andrew's Mission, Mullan; Richard M. George, Jr., Cathedral Church of St. John, Quincy, Ill.; Lloyd F. Gebhart; Earle R. Hackett, deacon-in-charge, Holy Cross Church, Kings Hill, St. Croix, V. I.; Henry H. Hoover, deacon-in-charge, Emmanuel, Alexandria, Minn., and St. Paul's, Glenwood; Robert A. L. Humphreys, associate, Mission of the Transfiguration and vicar, St. Stephen's, Guymon, Okla.; George M. Jarvis, IV, vicar, Christ Church, Harvard, Ill.; James L. Jenkins, St. Mary's Hall, Faribault,

Minn., and Holy Cross Mission, Dundas; Robert A. Krogman, curate, St. Augustine's, Wilmette, Ill.; Paul S. Kyger, Jr., curate, Grace Church, Oak Park, Ill.; Eldred J. Langlitz, St. John's, Sullivan, Mo.; Harris C. Mooney, vicar, Grace Church, New Lenox, Ill., and St. Paul's, Manhattan; James W. Munck, St. Thomas', Sturgis, S. D.; A. Paul Nancarrow, curate, St. James', Sault Ste. Marie, Mich.; Robert L. Nichols; Thomas G. Phillips, deacon-in-charge, St. Antipas', Redby, Minn., and St. John's, Red Lake; Gary L. Pielemeier, curate, St. Mark's, Evanston, Ill.; Rob R. Rhudy, Associated Mission of the Transfiguration and vicar, St. Stephen's, Alva, Okla.; George C. L. Ross, vicar, St. Richard's, Chicago; Raymond W. Storie; Max T. Tracy, vicar, Epiphany, Sedan, Kan.; Alfred Vail, rector, St. James', Downingtown, Pa.; Curtis A. Waltemade, curate, Emmanuel, LaGrange, Ill.; David M. Warner; Grosvenor Needham, curate, St. John's, Mt. Prospect, Ill.

Southwest: Allen P. Price, Dallas; Mercer L. Goodson, Holy Trinity, Carrizo Springs, Texas; William C. Palmer (Methodist); J. Gordon Swope, Texas; Edward C. Rutland, Texas; Carl L. W. Israel (Methodist); John F. Ashby, Oklahoma; Robert E. Creasy, West Texas; Wade B. Janeway, St. James', Perry, Fla.; Claud W. Behn, Jr., Texas; Clarence F. Stolz, Jr., Missouri.

GTS: Frederick A. Alling, curate, Christ Church, Teaneck, N. J.; Robert A. Beeland, III, vicar, Christ Church, Clearwater, Texas; Alan P. Bell, missionary, Denville, N. J.; Edwin L. Bishop, curate, St. Luke's, Vancouver, Wash.; H. Hunt Comer; Bernhard F. Costello, assistant to chaplain, University College, Oxford, England; William D. Dwyer, curate, Church of the Redeemer, Morristown, N. J.; John V. Farnsworth, curate, St. Paul's, Pomona, Calif.; Malcolm L. Foster, curate, Church of the Resurrection, N. Y. C.; Thomas M. Foster, vicar, Church of the Atonement, Fairlawn, N. J.; William S. Griffith; William J. Hannifin; Daniel W. Hardy, curate, Christ Church, Greenwich, Conn.; E. Perren Hayes, curate, Trinity, Albany, N. Y.; Robert B. Hedges, curate, St. Paul's, Des Moines, Iowa; Harold A. Hopkins, curate, Christ Church, Pelham Manor, N. Y.; Thomas S. Hulme, vicar, Grace Church, Boone, Iowa; Samuel W. Ishibashi; Joseph E. James, curate, Christ Church, Easton, Md.; William F. E. Juhr, curate, St. Mary's, Haddon Heights, N. J.;

John M. Kettlewell, graduate studies, GTS; Ledlie I. Laughlin, curate, Grace Church, Jersey City, N. J.; James E. Lindsley, curate, St. James', Upper Montclair, N. J.; Derek A. Lowe, graduate studies, Corpus Christi College, Cambridge, England; Peter D. MacLean, curate, Church of the Ascension, Brooklyn, N. Y.; John R. McGrory, curate, Grace Church, Plainfield, N. J.; Robert H. Maitland, vicar, Christ Church, Stanhope, N. J.; Henry A. Male, vicar, St. James', Eatontown, N. J.; Alan P. Maynard, Trinity, Newport, R. I.; Albert N. Minor, vicar, St. Andrew's, Fort Valley, Ga.; Richard A. Norris, fellow and tutor, GTS; Kenneth H. Okkerse, curate, Holy Spirit, Missoula, Mont.; John C. Pasco, curate, Trinity, Bristol, Conn.; Edmond E. Penn, curate, All Saints', St. Thomas, V. I.; Albert F. Peters, curate, All Saints', Chevy Chase, Md.; J. Wilson Reed, curate, Christ Church, Joliet, Ill.; Michael P. Regan, curate, St. Joseph's, Queens Village, N. Y.; Wayne S. Shipley, curate, St. Paul's, Evansville, Ind.; George J. Simpson, curate, St. Paul's, Washington, D. C.; Richard A. Stevens; Elmer L. Sullivan, vicar, St. Luke's, Trenton, N. J.; Kenneth D. Thomas; Kenneth R. Treat, curate, St. Paul's, Chester, Pa.; Roy S. Turner, chaplain, Kansas State College, Manhattan, Kan.; Stanley A. Watson, vicar, St. Agnes', Sandpoint, Idaho; James E. Williams, curate, St. Thomas', Philadelphia; William L. Wipfler, missionary, Ciudad Trujillo, Dominican Republic; Merrill O. Young.

Nashotah: Harrington M. Gordon, Jr., graduate study at GTS; Gerald M. Grain, Diocese of Quincy; Lester M. Harn, Jr., South Florida; James R. LeVeque, Northern Indiana; John B. Luce, II, Milwaukee; James H. Miller, Fond du Lac; Richard A. Norris, Long Island; Albert H. Palmer, Long Island; Frederick F. Powers, Jr., Rhode Island; Kenneth E. Trueman, Northern Indiana; Thomas J. Wosikowski, Chicago (Polish National Catholic); Thomas C. Tsunose, Kobe, Japan.

Berkeley: (Certificates) Floyd J. Miller and John E. Tebbets; (Diplomas) Robert L. Bettinger and Clifford S. Westhrop; (S. T. B.s.) Richard J. Bauer, Diocese of Newark; Harold E. Beliveau, Jr., New Hampshire; George G. Billings, Dallas; Robert W. Castle, Jr., Newark; Donald O. Chilton, Albany; Charles E. Colby, Michigan; Kenneth G. Davis, Western Michigan; Walter A.

Debboli, Albany; Richard A. Ellis, New Hampshire; Granville V. Henthorne, Jr., Rhode Island; George I. Hunter, Jr., Massachusetts; William L. Ketcham, Long Island; Kenneth H. Kinner, Connecticut; William B. Lawson, Minnesota; Bruce E. Lebaron, Albany; Charles P. Lewis, Connecticut; Clifford E. McWhorter, Western North Carolina; Arnold E. Mintz, Albany; Robert P. Patterson, Massachusetts; Philip E. Perkins, Jr., South Florida; Roderic H. Pierce, Pennsylvania; William L. Russell, Western North Carolina; William L. Sanderson, Jr., South Florida; William E. Smith, Ohio; Douglas F. Styles, Long Island; John A. Thompson, Albany; the Rev. Joseph H. Tsuboi, Kyoto, Japan; Robert H. Wellner, Long Island; Andrew L. Williams, Jr., West Texas; William C. Wrenn, Western Massachusetts.

Sewanee: (Certificate) Richard N. Walkley and John E. Waller; (B. D.s) Roy C. Bascom, Robert F. Butehorn, David R. Damon, Walter D. Edwards, Jr., Howard B. Kishpaugh, Robert N. Lockard, Charles McKimmon, Jr., James F. Schneipp, Wallace C. Shields and Furman C. Stough.

CDSF: Stuart N. Anderson, assistant, Trinity, San Jose, Calif.; Jarrette C. Atkins, South Florida; James W. Brock, Colorado; Harold R. Brumbaum, California; Jane A. Buchanan; Jonathan B. Coffey, Tennessee; Glendon C. Coppick, Dallas; Willis L. Davis, Nevada; William W. Eastburn, California; Donald B. Eaton, curate, Trinity, Portland, Ore.; Robert T. Fortna, California; John M. Galagan, California; Richard G. Johns, vicar, St. Bartholomew's, Livermore, Calif.; John C. Keester, vicar, St. Peter's Mission, Arvin, Calif.; Jack W. McFerran, Los Angeles; James R. Peters, Kansas; Spencer M. Rice, curate, St. Matthias', Whittier, Calif.; William L. Richmond, St. Ann's, Stockton, Calif.; Norman W. Riebe, assistant, Church of the Holy Faith, Santa Fe, N. M.; Melvin R. Schadewitz, St. Thomas', Dallas, Ore.; Philip W. Schuyler, curate, Church of Messiah, Santa Ana, Calif.; Francis P. Smith, Jr., Eagle Lake, Texas; Mac R. Stanley, vicar, Christ Church, Florence, Ariz., and St. Michael's, Colliage; Derwent A. Suthers, vicar, St. Katherine's, Williamston, Mich.; Lester L. Westling, Jr., vicar, St. Mark's, Tracy, Calif. Charles L. Kinsolving, vicar, St. Thomas', Rodeo, Calif., and John A. Spalding, Panama Canal

Zone, were to receive certificates of graduation. They were not candidates for B.D.s.

ETS: Jacob L. Andrews, curate, Christ Church and vicar, Church of the Epiphany, Flint, Mich.; Gilbert S. Avery, III, curate, St. Mark's, San Antonio, Texas; Richard M. Barnes, deacon-in-charge, St. Matthew's, Homestead, Pa.; Leo L. Barrett, Jr., assistant, Cathedral Church of St. Paul, Boston, Mass.; Albert R. Betts, III, minister-in-charge, Christ Church, Xenia, Ohio; Frederick A. Breuninger, vicar, St. John's, Compass and Ascension Mission, Parkesburg, Pa.; Russell H. Champlin, curate, Trinity, Watertown, N. Y.; Porter B. Cox, curate, Christ Church, Rockville, Md.; William D. Crockett, deacon-in-charge, Holy Trinity, Tiverton, R. I.; Edward T. Dell, Jr., curate, St. John's, Roxbury, Mass.; Harlow P. Donovan, Jr., vicar, St. Paul's, Sikeston, Mo.; James F. D'Wolf, Jr., deacon-in-charge, St. John's Mission, Carruthersville, Mo.; Francis M. Hastings, minister-in-charge, St. Matthew's, Bond Hill, Cincinnati, Ohio; Robert L. Hyde, Diocese of Connecticut; Ohannes Kasparian, of Aleppo, Syria, to do graduate study; Howard A. Lane, Jr., curate, Grace Church, Providence, R. I.; Robert J. L. Matthews, Jr., to Diocese of Tennessee; James D. Mehring, curate, Good Shepherd, Ruxton, Md.; Anthony J. Morley, fellow and tutor, GTS; Garabed Papazian, of Beirut, Lebanon, to do graduate study; Joseph A. Pelham, missionary-at-large for the Bishop of Michigan; Richard Reid, graduate student at Union Theological Seminary, N. Y. C.; Gordon Page Roberts, minister-in-charge, Trinity, Carroll; St. Thomas', Jefferson, and Holy Trinity, Sac City, Iowa; Lawrence H. Rouillard, curate, St. Alban's, Los Angeles; David St. George, minister-in-charge, St. Luke's, Lakeview and Our Saviour, Summer Lake, Oregon; Brice S. Sanders, to Diocese of Tennessee; John A. Sanford, curate, St. Luke's, Monrovia, Calif.; Gordon J. Stenning, curate, St. Paul's, Pawtucket, R. I.; Charles L. Taylor, minister-in-charge, St. Paul's, Ironton, St. Paul's Chapel, Farmington and St. Peter's, Bonne Terre, Mo.; Jacob A. Viverette, Jr., deacon-in-charge, St. Paul's, Thomasville, N. C.; Nathaniel T. Whitcomb, curate, St. John's, Waterbury, Conn.; Jerome L. Wilson, curate, Grace Mission and St. Stephen's Parish, St. Louis, Mo.; Layton P. Zimmer, curate, St. Andrew's, Wilmington, Del.

'Saints,' Segregation Acted On By Dioceses

It was a big month for diocesan conventions, and there were many significant developments, but perhaps none startled Episcopalians throughout the nation more than the request made in West Missouri that a committee study the possibility of canonizing as "modern day" saints two "heroic" bishops—the late James Kemper and Daniel Tuttle.

Bishop Edward R. Welles had asked delegates to approve a committee to study the "claims" (as he termed the "heroic sanctity" of the two bishops) for canonization. They did. Results will be forthcoming at West Missouri's 1956 convention.

Meanwhile, many conventions, after completing annual business, elected delegates to the General Convention next September. Here's what happened in meetings in:

New York

In spite of Bishop Horace W. B. Donegan's strong plea for approval, delegates "firmly" rejected proposals that would have allowed women to serve on vestries or attend diocesan conventions as delegates.

The bishop reaffirmed—in view of strong reactions and misunderstandings that have arisen—that how the New York cathedral is finished rests with the board of trustees. "This procedure assures, and indeed requires, that only after the most thorough study and thoughtful consideration can any decision be made as to whether the cathedral will be finished in Gothic or contemporary design."

Elections: Clergy deputies to General Convention, the Very Rev. James A. Pike, the Revs. Frank L. Carruthers, John Heuss and John A. Bell; lay, Clifford P. Morehouse, George W. Burpee, Theodor Oxholm and Richard H. Mansfield.

Rochester

For the first time in history, the diocese met in full its mission quota, both in the diocese and through the National Church; oversubscribed Builders for Christ quota by \$7,500, and voted down ratification of the proposal to send women delegates to convention.

Bishop Dudley Stark urged serious consideration of the necessity and duty of increasing the ministry to older people.

Elections: Clergy deputies to General Convention, the Revs. George L.

Cadigan, Roger Alling, Frank R. Fisher and Quinton L. Primo; lay, Thomas E. Hargrave, Lee Harder, Clarence P. Thomas and William H. Corwin.

South Florida

Declared the end of racial segregation in diocesan youth camps; voted to invite General Convention to Miami Beach in 1958 where assurance was given that all delegates would be treated and accommodated equally; voted to ask General Convention to drop the word "Protestant" from the Church's title, and adopted largest budget in diocesan history, including record amount for missionary work.

Bishop Henry I. Louttit presided over the convention which also marked his 10th anniversary of consecration.

Elections: Clergy deputies to General Convention, the Revs. W. F. Moses, S. C. W. Fleming, W. L. Hargrave and J. E. Culmer; lay, W. T. Gannaway, Stafford Beach, L. E. Cooke and Albert Roberts.

New Jersey

Adopted unanimously a resolution designed to end segregation in the parishes and missions, and another intended to combat alcoholism among diocesan youth. Delegates also witnessed installation of the Ven. Gerald R. Minchin as archdeacon by Bishop Alfred L. Banyard who was presiding at his first convention since becoming diocesan.

Elections: Clergy deputies to General Convention, the Very Revs. Frederic M. Adams and Samuel Steinmetz, Jr.; the Rev. Canons Walter H. Stowe and John V. Butler, Jr.; lay, Everett S. Wallis, Arthur Jones, Walter Cooper and Raymond F. Kirchner.

Montana

Approved Bishop Henry H. Daniels' request for a bishop coadjutor with his election to take place possibly this fall; admitted one new mission; adopted a \$58,000 budget; heard of plans for a diocesan-wide preaching mission next Pre-Lent, and heard also that more than \$5,000 had been raised to date for the development of Montana's conference center on Flathead Lake.

Elections: Clergy deputies to General Convention, the Revs. George T. Masuda, Robert Rusack, Arthur Lord and James Holt; lay, L. V. Bell,

Clarence Baker, Arthur Orr and Fred Robinson.

Vermont

Received Holy Communion from Bishop Vedder Van Dyck according to the Proposed Liturgy of the Liturgical Commission; formed a laymen's organization; set up a diocesan college work commission, and by resolutions urged a study of the comic book sales situation in Vermont by an interim committee of the state legislature, and urged people who are helping alcoholics to use the good rehabilitation facilities available in Vermont.

Elections: Clergy deputies to General Convention, the Revs. Harvey D. Butterfield, John W. Norris, Harvey H. Jones and Donald R. Woodward; lay, James E. Pooley, Charles W. Park, Samuel B. Hatfield and Oscar A. Rixford.

New Hampshire

Appointed a committee to plan establishment of a Men's Offering Box (like Mite Box and Blue Box); admitted one organized mission; reduced one parish and two missions to status of organized missions; adopted minimum standards for clergy salaries, and approved \$48,500 budget for 1955 and \$50,000 for 1956. Bishop Charles F. Hall presided.

Elections: Clergy deputies to General Convention, the Revs. R. W. Barney, R. H. Dunn, C. L. Morrill and S. T. Carmichael; lay, James S. Baker, Elmer M. Anderson, Rolf C. Syvertsen and Charles Stafford.

Albany

Honored Bishop Frederick L. Barry's 10th anniversary of consecration with a testimonial reception; authorized Suffragan Bishop David E. Richards' proposal for a professional research study of the diocese; approved setting up of a laymen's committee to consider establishing a new group to be known as "The Bishop's Men," to help with diocesan work.

Meanwhile, Bishop Barry reviewed diocesan work for the last 10 years which showed marked increase in missionary giving and rendered present diocesan headquarters inadequate.

Elections: Clergy deputies to General Convention, the Very Revs. Allen W. Brown, Charles B. Persell, Jr.; the Revs. Layman H. Bruner, James Pennock; lay, Walter C. Loecher, Russell Carter, Frederick W. Crumb and Chester F. Millhouse.

Lexington

Had a record attendance as did the Woman's Auxiliary meeting at the same time; paid tribute to Bishop William R. Moody in view of his approaching 10th anniversary of consecration, Oct. 24; raised clergy salaries, and voted support for entire program outlined by the bishop.

Bishop Moody stressed the need for a full-time clergyman to teach and be in charge of Chapel services at the Kentucky Seminary; development of a student center at the University of Kentucky; development of the Cathedral Domain, and mission expansion.

Elections: Clergy deputies to General Convention, the Revs. Clarke Bloomfield, Addison Hosea, Edgar C. Newlin and the Very Rev. Francis M. Cooper; lay, Waddill Platt, E. L. McDonald, George F. Roth and Charles E. Bailey.

Long Island

Cheered Bishop James P. DeWolfe's announcement that it had paid in full its Builders for Christ quota as well as its National Church quota, and had raised an additional \$644,000 for Episcopal Charities and Mission Building Projects. The Bishop also announced that a financial grant would cover the costs of constructing a school of theology in the cathedral grounds (*ECnews*, March 20). Delegates admitted two new parishes.

Elections: Clergy deputies to General Convention, the Ven. Canons Charles W. MacLean and Harry J. Stretch, the Revs. Harold F. Lemoine and Dougald MacLean; lay, Jackson A. Dykman, Hunter L. Delatour, Frank Gulden and Richard Kent, Jr.

Connecticut

Heard from Bishop Walter H. Gray that the diocese had set records in Church membership; Church School membership; new communicants, and the number of men studying for Holy Orders. By unanimous vote women were given representation on the Executive Council; Connecticut has allowed women on vestries for many years.

Bishop Gray in his address commented on the great growth in the churches in the country and wondered why it should be people consider it a religion based on fear. "Do we believe in our religion so little that we think it impossible that others believe in it greatly?", he asked. "Rather should not the incredible



Connecticut delegates Dr. W. O. Gardiner and Justice R. E. Baldwin

thing be that not all men have accepted Jesus Christ as Lord and Saviour."

Elections: Clergy deputies to General Convention, the Revs. J. H. Esquirol, R. D. Read, R. B. Appleyard, R. Kline; lay, R. E. Baldwin, T. B. Lord, A. T. McCook, L. B. Franklin.

North Dakota

Bishop Richard R. Emery told delegates the district has the greatest number of clergy in many years, but seven more are needed; announced that the new College Center has the district's first chaplain at the University of North Dakota; reported that \$80,000 in pledges have been made towards the \$500,000 fund to insure future diocesan status, and reported too that confirmations are the greatest since he became the district's bishop.

Elections: Clergy deputy to General Convention, the Rev. Homer R. Harrington; lay, William Cole.

Pittsburgh

Bishop Austin Pardue devoted his entire address to today's "religious awakening," calling it "A New Age of Faith" which he stressed he hopes will move in the right direction.

Hitting the "negative evidences of revival"—the H-Bomb and the fear it's brought—he said, "it's evident that the secular education of men's minds has not solved the problems of world peace," nor has man's material security.

"... Peacemaking does not result

from large groups who merely pray for it; it comes when we, the individuals within, have made peace with our personal enemies . . .

"The age of faith and peace starts with you within your own orbit of influence . . ."

Elections: Clergy deputies to General Convention, the Revs. William S. Hill, A. Dixon Rolit, Samuel M. Shoemaker and Ward R. Smith; lay, Arthur Humphry, John A. Lathwood, Malcolm Hay and Michael Budzanoski.

Nebraska

Adopted a \$103,824 budget and a proposed Asking Budget for 1956 of \$110,604. Voted to undertake a \$350,000 Advance Fund campaign beginning Jan. 9, 1956. Bishop Howard R. Brinker presided.

Elections: Clergy deputies to General Convention, the Revs. James L. Stilwell, William H. P. Cowger, Frederick B. Muller and Jess L. Hanson; lay, Paul F. Good, Sterling F. Mutz, R. D. Neely and Andrew D. Mapes.

Central New York

Adopted an amendment to canons that permits those parishes who so desire to elect women to their vestries. This makes women eligible for election as diocesan convention delegates, also, but since the amendment was approved by a less-than-two-thirds margin, it must also be adopted by the 1956 convention to be effective.

Bishop Malcom E. Peabody said the diocese had an "unparalleled"

record of mission building, and announced appointment of the Rev. Roswell O. Moore as consultant on the diocesan program, particularly in the promotion of adult education.

Elections: Clergy deputies to General Convention, the Revs. William H. Cole, Raymond M. O'Brien, Harold L. Hutton and M. Dennis Lee; lay, Frederick P. Weymer, C. Wayland Guy, W. Chase Young and Morris S. Weeden.

Georgia

Authorized search for a building and plans for its development as a diocesan headquarters, and admitted a new parish and new mission.

Bishop Albert R. Stuart stressed the need for more evangelism. He also called on the clergy to heed the Book of Common Prayer, which he said does not include special invitations to Holy Communion. "To insert such an invitation is to add a rubric to the prayer book order of service which can only properly be done by General Convention in Prayer Book revision," he said.

Elections: Clergy deputies to General Convention, the Revs. F. Bland Tucker, T. P. Martin, William Brace and T. Porter Ball; lay, T. M. Johnson, Lewis Leach, B. J. Thomson and Spencer Connerat.

Missouri

By standing vote, paid tribute to retired Bishop William Scarlett on his 25th anniversary of consecration; instructed its General Convention delegates to promote any proposals they think represent a practical ecumenical step, and approved publication of a monthly newspaper to be edited by William Matheus, St. Louis.

Bishop Arthur C. Lichtenberger called for an end to racial segregation in churches.

Elections: Clergy deputies to General Convention, the Revs. Ned Cole, Malcolm MacMillan, William H. Laird and J. Francis Sant; lay, John Leach, Forrest Crane, Kenneth O. Hanson and Jack Pierson.

Quincy

Learned that it had paid in full its mission quota to National Council. Bishop William L. Essex made a strong plea for greater unity within the Church: "... My conviction is that we talk too much about the so-styled 'tensions' in the Church. ... No matter how much we claim to be of a catholic spirit, which means to be broadly sympathetic,

liberal and tolerant, we are guilty of hypocrisy if we fail to be so in attitude and action ... For God's sake, let us not unchurch those whose tastes and preferences differ from our own ..."

The Woman's Auxiliary, meeting simultaneously, decided to petition General Convention for a third House in that convention—of women, with equal legislative powers as the bishops and clergy-lay deputies.

Elections: Clergy deputies to General Convention, the Revs. G. E. Gillett, J. K. Putt, C. T. Gaskell, and C. J. Savage; lay, J. Haefelin, J. Stilwell, C. Atkinson and J. Morgan.

Rhode Island

Bishop John S. Higgins presided at his first convention as diocesan and reported that Rhode Island had raised both the largest diocesan council budget in its history as well as the largest single amount through the Episcopal Charities Fund, and is meeting in full its national Church quota. He requested an Archdeacon, effective Sept. 1.

Bishop Higgins' charge: Expressed hope that more churches in the diocese work towards daily celebration of Holy Communion; restated that no other Missal is legitimate in the diocese except the Book of Common Prayer; insisted to clergy that all communicants in good standing be buried from the Church, and not from a funeral parlor or cemetery chapel, and restated that the Church looks with "extreme disfavor" on mixed marriages that requires the Episcopalian partner to sign a pre-nuptial agreement regarding the religious nurture of children.

Southern Ohio

Learned it had gone 50 per cent beyond its Builders for Christ quota; by resolution endorsed National Council's support of the Supreme Court's decision on segregation in schools; decided to do "all in our power" to eliminate segregation in parishes, communities and country; agreed to pray for all oppressed peoples, "especially those of the Union of South Africa ...", and reaffirmed its confidence in the United Nations.

The diocese held a surprise celebration for Bishop Henry W. Hobson during the convention dinner marking his 25th anniversary of consecration. Unexpected, too, was the appearance of Presiding Bishop

Sherrill, on his way through the city to New York.

Elections: Clergy deputies to General Convention, the Revs. Sidney C. McCammon, Robert W. Fay, Robert L. Bull, Jr., and the Ven. David R. Thornberry; lay, Charles P. Taft, Harold D. Neill, Edward A. Dougherty and John L. Snook.

Delaware

Approved a \$1,000,000 Development Fund for diocesan expansion and a budget of \$226,300; expressed by resolution opposition to gambling and its extension; upheld National Council's support of the Supreme Court's decision regarding segregation in the schools, and urged passage of a State Senate bill to form a Governor's Human Relations Committee. Bishop J. Brooke Mosley presided.

Elections: Clergy deputies to General Convention, the Revs. Paul A. Kellogg, Donald Mayberry, William C. Munds and the Very Rev. Thomas M. W. Yerxa; lay, Houston Wilson, J. Fenton Daugherty, Robert Downs and C. E. Duffy.

Easton

Charged convention committee to study and plan for amendment of the Vestry Act, in view of past failures, and authorized the Executive Council to go ahead with plans for a new residence for the Bishop and separate diocesan offices. Bishop Allan J. Miller presided.

Elections: Clergy deputies to General Convention, the Revs. William Wyllie, Jr., Allan Whatley, J. Randolph Field and William L. Dewees; lay, Roger L. Kingsland, C. W. Kellogg, Howard Henry and R. S. Hall.

Iowa

Admitted one parish; voted to increase total borrowing power of Trustees of Funds and Donations to a maximum of \$500,000, and voted an annual assessment of \$1 per communicant until a fund of \$50,000 is reached. This will be held as a guarantee for such borrowings for diocesan expansion. Bishop Gordon V. Smith presided.

Elections: Clergy deputies to General Convention, the Revs. Charles J. Gunnell, Paul J. Davis, John N. Taylor and Frederic G. Williams; lay, David G. Ainsworth, M. S. Carpenter, Manning W. Howell and Theodore W. Rehmann.

New York Church Honors Dutch, Jewish Settlers

Cover Story

Escorted by an armed guard from Breuckelen (Brooklyn), Governor Peter Stuyvesant, in the person of 11-year-old Richard Fekete, arrived at St. Mark's-in-the-Bouwerie. He was carrying a Bible and wearing a yellow-plumed hat.

A little later a family alighted from a horse-drawn carriage and entered the historic church in downtown Manhattan, to be followed by still another group, arriving in a present day automobile.

Three hundred years of history were thus compressed into a few hours as the parishioners of St. Mark's turned out in colorful costume for their annual Tulip Festival.

Gaily decorated booths in the churchyard were stocked with Dutch cheeses, delft china, pewter and home-made cookies. Visitors were escorted around the historic church, built on the site of Peter Stuyvesant's farm, and were shown the Dutch governor's grave.

With the music of Victor Herbert for a background, children and young adults performed klompen (wooden shoe) dances.

In the midst of the proceedings, Peter Stuyvesant's guard, eight-year-old George Grayci, relaxed his soldiering long enough for light refreshment (SEE COVER PHOTO by Gordon Hall).

The following day St. Mark's paid

tribute to its Jewish neighbors in a service recognizing the year-long observance of the 300th anniversary of the arrival of Jews in America.

Attending were rabbis, clergy, officials and lay people of many faiths.

The first Jewish community of 23, who arrived in Nieuw Amsterdam in 1654, had to struggle for citizenship rights against the governor, but were supported by some of the burghers of the city and the Dutch East India Company.

The city came under British rule in 1664.

Anniversaries

Three anniversaries of old churches, totalling 450 years, were observed recently in the Dioceses of Harrisburg and Louisiana.

Oldest of the three is St. John's, York, Pa., founded by missionaries of the Society for the Propagation of the Gospel in 1755. Col. Thomas Hartley, a member of George Washington's staff and a warden of St. John's, represented the congregation when it was accepted as a parish by the Diocese of Pennsylvania in 1785, long before the establishment of the Diocese of Harrisburg.

In a two-day anniversary program, the Rt. Rev. John T. Heistand, Bishop of Harrisburg; the Rev. Earl M. Honaman, rector, and three guest speakers took part.

They were two sons of St. John's—the Rev. William H. Nes, faculty member of Seabury-Western Seminary, and the Rev. Albert K. Hayward, rector of the Church of the Holy

Comforter, Richmond, Va.—and a visiting dignitary, Sir Robert Scott, British minister to the U. S. He spoke at the bicentennial dinner.

Dr. Nes, former dean at Christ Church Cathedral, New Orleans, found himself again in the role of an anniversary speaker when he took part in ceremonies marking that church's 150th anniversary. Christ Church was the first Protestant congregation established in the lower Mississippi Valley. In a century and a half, the Church in Louisiana has grown from 53 persons to 30,885.

Another Louisiana church—St. Matthew's, Houma—observed the 100th anniversary of its founding by recalling that the forerunners of the present congregation had once worshipped under the leadership of the famed Bishop-General Leonidas K. Polk in the court house and in a private home.

Twelve successive clergy have had charge of the church since its founding, from the first rector, the Rev. Moses E. Wilson, to the present incumbent, the Rev. G. P. Pardington.

In Brief . . .

St. Luke's Church, Kalamazoo, Mich., had the largest confirmation class in its 118-year-old history when 92 children and adults were presented by the Rev. Charles E. Bennison.

A new parish house, named in honor of retired Bishop William Scarlett, was dedicated recently at St. Mark's Church, St. Louis, Mo., by Bishop Arthur C. Lichtenberger.



INDUSTRY GOES TO CHURCH—Depicted in 10 clerestory windows at St. John's Church, Youngstown, Ohio, is the story of industry from raw material to construction. Given in memory of "those parishioners who through the years have helped to develop the steel industry of this valley," the windows, recently dedicated, correlate passages of Scripture with industrial operations. Shown above: a blast furnace ("God hath showed his voice and the earth shall melt away"), an engineer at his drawing board ("O Lord, establish thou the work of our hands"), and a riveter ("Except the Lord build the house, their labor is but lost that build it.")

GFS Delegates Set Sail On 'St. Augustine's Day'

Just before 16 U. S. representatives to the Girls Friendly Society's first World Assembly left for London, they were reminded that they had something in common with St. Augustine.

The Rev. Howard S. Hane of St. Thomas' Church, N. Y. C., said it was significant that the girls were sailing on the date St. Augustine went on his journey to bring the Christian faith to England. When he got there, he found the Church was already there ahead of him.

He suggested to the girls that they not feel they were carrying something to the English, but rather that they receive and be enriched by the heritage of the Church there. Mr. Hane celebrated Holy Communion for the travelers.

Delegates are (front row, l. to r.) Andrea Liller, Mich.; Paula Tsukamoto, Calif.; Miriam Knowles, Pa.; Melissa Evers, Calif.; Barbara Bennewy, Ohio; Beverley Marmion, Ky.; Martha Jackson, N. Y.; Barbara Boyle, N. J.; (back row) Mary Sommers, Minn.; Lynn Eastman, Calif.; Roberta Smith, N. Y.; Constance Rogers, Mass.; Kay Gunnison, Mo.; Diana Prince, Calif.; Roberta Hofbauer, Ill.; Rosanne Sarojak, Conn. Mrs. Harold E. Woodward, GFS president, will also attend.



GFS World Assembly delegates visit United Nations before sailing

To Study Abroad

Miss Monique Roman leaves in September for a year in Italy where she will study French and Italian literature at the University of Turin on a Fulbright scholarship.

Miss Roman, special staff assistant in National Council's Department of Promotion, has been with the Council since 1952. She was recently named coordinator of missionary in-

formation for the department, and is also superintendent of the Church School at Grace Church, White Plains, N. Y.

After making Phi Beta Kappa in her junior year, Miss Roman was graduated second in her class from Mount Holyoke College, South Hadley, Mass., in 1950. She has continued graduate studies at Columbia University.

LAYMEN

Church Army President Reports on Trip Abroad

Captain Robert Jones, national director of the Church Army in the United States, is back in New York after a six-week visit to Britain, where he made a careful study of Church Army work, its lay training program and evangelistic methods.

He was particularly interested in the extensive work carried out in the parish of the Rev. E. W. Southcott, in Leeds, by means of family Communion services held in the homes of the working people, sometimes as early as 5 a.m.

Commenting further on his trip, Captain Jones said:

"The Church Army in this country faces an entirely different situation than in England, owing to some extent to the increasing difficulties of our ministry.

"We face a different situation in terms of recruiting, training and

placement of workers. The direction that the Church Army in the U. S. must take must be relevant to the situation encountered as we work within the structure and ministry of the Episcopal Church."

He declared that juvenile delinquency in Britain is not as acute a problem as in this country; in England there is still some semblance of authority and discipline within the family structure, even in the slum areas of such large cities as London and Birmingham.

Later, Captain Jones addressed the Church Army's annual dinner held at Calvary House. He expressed his optimism for the group's ministry when he said, "more inquiries than ever before in the history of the Church Army have been received from people, some of them married and with families, for details on taking up Church Army work for their own vocations."

Robert D. Jordan, executive vice-

president of the Episcopal Church Foundation, was guest speaker.

Pews or Spew

Something new in the way of a laymen's organization is being formed in the Diocese of Colorado.

At a recent Denver dinner meeting with Bishop Joseph S. Minnis, a record-breaking 425 clergy and laymen, representing 58 parishes and missions, heard the bishop speak on "Fellowship of the PEWS."

In his address he challenged laymen to undertake a program of Promotion, Evangelism, Worship and Study (PEWS), all essential elements in the Christian life.

Using the Biblical text, "Because thou art lukewarm, and neither cold nor hot: I will spew thee out of my mouth," Bishop Minnis pointed out that the four letters can also spell SPEW, if the endeavors they represent are not wholeheartedly pursued.

Bishop Gooden Observes Three-in-One Anniversary

Anyway you look at it, the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles, is good news copy.

He's observing his 80th birth year, his 50th year as a priest and his 25th year as a bishop.

He was also the first candidate for Holy Orders from the Diocese of Los Angeles and is senior member of the only living father-son bishops' teams in the Church.

One of his sons is the Rt. Rev. R. Heber Gooden of the Missionary District of the Panama Canal Zone, who celebrated his own 10th anniversary of consecration early in May.

Another son is the Rev. Robert B. Gooden, Jr., long active in the missionary work of Los Angeles.

It was a moving experience for the senior Bishop Gooden when his two sons joined other bishops, priests and laymen as well as civic dignitaries at a special anniversary service honoring him.

Panama's Bishop Gooden preached the service at his father's parish church, St. Mark's, Glendale. Bishop Francis Eric Bloy of Los Angeles, assisted by his suffragan, Bishop Donald James Campbell, celebrated Holy Communion. A 50-member clergy choir sang.

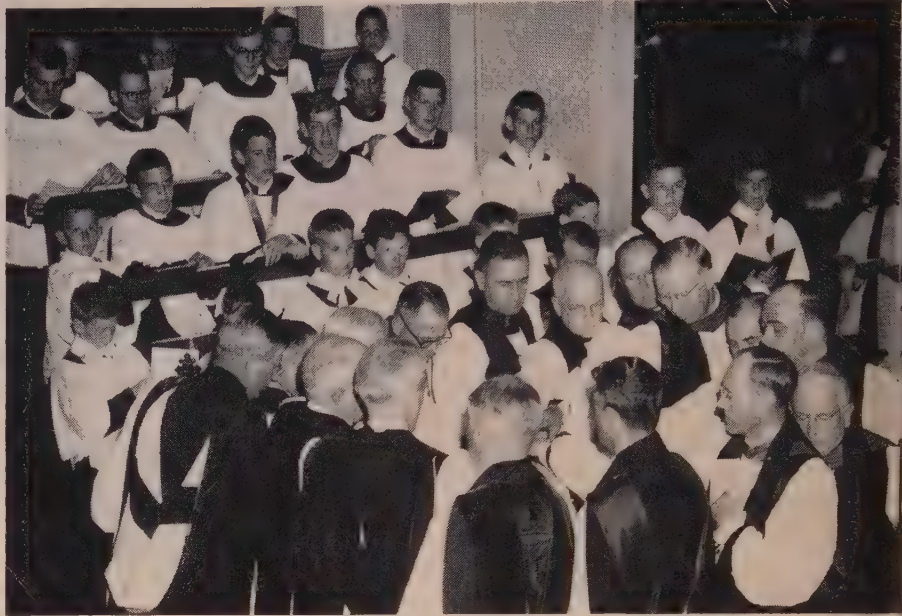
Also participating were Bishops Karl M. Block, of California; Henry Shires, California suffragan; Sumner Walters, of San Joaquin; Walter Mitchell (now retired), of Arizona; William P. Remington (also now retired), of Pennsylvania, and Charles S. Reifsnnyder, retired Bishop of North Tokyo.

Messages came from Presiding Bishop Sherrill, Gov. Goodwin J. Knight and the many other friends of the bishop.

Highlight of the anniversary luncheon held following the service was the presentation to Bishop Gooden of Anniversary Golden Greetings and Silver Coins. The greetings were a book of signatures and letters from friends throughout the world. The coins were for the Bishop Gooden Scholarship Fund.

One of Bishop Gooden's deepest interests, throughout his long ministry, has been the education of young people, especially young men preparing for the priesthood.

At one time he was headmaster of Harvard School, diocesan school for boys in Coldwater Canyon, North Hollywood. He later became its vice-



Maryland Churchman

Historic ceremony of "laying on of hands" for Maryland's Bishop Doll

president. He was also vice-president of The Bishop's School, diocesan school for girls in La Jolla, as well as president of the board of trustees of the Church Divinity School of the Pacific.

Bishop Gooden is a graduate of Trinity College, Hartford, and Berkeley Divinity School, New Haven, Conn.

Maryland Consecration Televised and Broadcast

Following the ancient ceremony of consecration, Harry Lee Doll became the first suffragan bishop the Diocese of Maryland has had since 1814, and the second in its history.

Before a congregation of more than 900 in St. Paul's Church, Baltimore, Presiding Bishop Sherrill, assisted by Bishops Noble C. Powell, of Maryland, and Frederick D. Goodwin, of Virginia, consecrated Dr. Doll, 51-year-old native of Martinsburg, W. Va., and rector of St. Paul's since 1942.

Hundreds of other communicants were able to view the ceremonies over television in Baltimore and hear radio broadcasts of the event. Re-broadcasts were made by radio stations in Annapolis, Cumberland, Westminster and Havre de Grace at later dates.

A week before the consecration, the Rev. H. Kearney Jones, of the diocesan Commission on Publicity, had written, directed and presented a 15-minute television program for people not familiar with the significance of the occasion.

Presenting Bishop Doll for consecration were Bishops Oliver J. Hart, of Pennsylvania, and Thomas H. Wright of East Carolina, while the Rt. Rev. Charles Clingman, retired Bishop of Kentucky, preached the sermon.

Litanist was Bishop Richard H. Baker, North Carolina's coadjutor; Epistoler was Bishop J. Brooke Mosley, of Delaware; Gospeler was Bishop Frederick Warnecke, of Bethlehem. Bishop Allen J. Miller, of Easton, read the consents of the bishops.

Guests included out-of-town clergy and representatives of the Greek Orthodox, Russian Orthodox, Polish Orthodox, Methodist and Presbyterian churches and the Maryland and Delaware Council of Churches.

Following the service a luncheon was held in St. Paul's parish House for bishops, clergy, their wives and other out-of-town guests.

From the Halls Of . . .

A brisk old lady came up to Canon Eric Montizambert after services at Grace Cathedral one Sunday and asked abruptly: "What's my name?"

Being an honest man, the canon told her he was sorry, but he didn't know.

"Why that's disgraceful," she said spiritedly. "Here I've been coming to Grace Cathedral (San Francisco) for 35 years and you still don't know my name."

"Really, Canon Montezuma, you ought to be ashamed of yourself."

Bishop Kennedy Reports Steady Growth in Pacific

With General Convention uppermost in the Church's mind, a review of the work being done in the widely scattered outposts that comprise the Missionary District of Honolulu is of special interest at this particular time.

During Bishop Harry S. Kennedy's island-hopping visitation this year, 304 communicants were added to the Church—216 on Formosa alone, including Chang Chuan (left, in photo), secretary general to Formosa's President Chiang Kai-shek.

In Kangshan, Formosa, one of the largest single classes ever confirmed in the Pacific (116) was presented to the bishop in the only available church, a bamboo shed that holds normally 75, but that night housed 250.

Frequent intermissions in the service were necessary to trap and drown the flying termites which invaded the shed in droves.

In Okinawa, Bishop Kennedy confirmed 73 Okinawans and military personnel, and described the work there as "growing more rapidly than we can provide clergy and churches."

Guam, he said, needs a resident clergy, as the two military chaplains who developed congregations on different ends of the island were transferred. "There are at least 25,000 Guamanians and a much larger number of military personnel and dependents."



Mr. Chuan, Bishop Kennedy and the Rev. Theodore Yeh in Taipei, Formosa

His tour also included Wake Island and Japan, and he described the overall picture as a steadily expanding Church population despite few missionaries and limited resources.

Liberia Convention

Bishop Bravid W. Harris of Liberia announced to the convocation meeting in Buchanan that an anonymous gift of \$100,000 has been received by the district for a new Science-Library building at Cuttington College.

In his annual address, he also noted that two candidates were made deacons during the year, five others were in the theological department at Cuttington and nine in the college preparing for theology.

The Rev. W. Davies-Jones and Emmett Harmon were elected to represent Liberia at General Convention.

Sets Precedent

Alaska is sending its first native delegate to General Convention to represent the missionary district's lay people.

Chester Seveck, reports Bishop William Gordon, is a full-blooded Eskimo who was brought into the Church by early missionaries when the Church first came to the Territory.

He is a licensed lay reader and communicant of St. George's-in-the-Arctic, Kotzebue.

Meanwhile the district convocation also elected the Rev. Hugh F. Hall of Wrangell to represent the clergy of Alaska in Honolulu.

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Men Versus Bricks and Mortar

MANY centuries ago a learned and influential leader of thought in the early Church, St. Clement of Alexandria, preached a famous sermon on the subject: "Who is the rich man who is being saved?" The reference was to the rich young ruler in the gospel who was told by Jesus to go and sell all that he had and give to the poor.

The preacher argued that these instructions were not meant to be taken literally. If every Christian rich man were to beggar himself to the point of destitution he would become an unnecessary charge on the community. The rich man who is being saved, the preacher argued, is one who retains enough of his wealth to support himself and his family in a decent way, and gives very generously to the work of the Church and the needs of the poor.

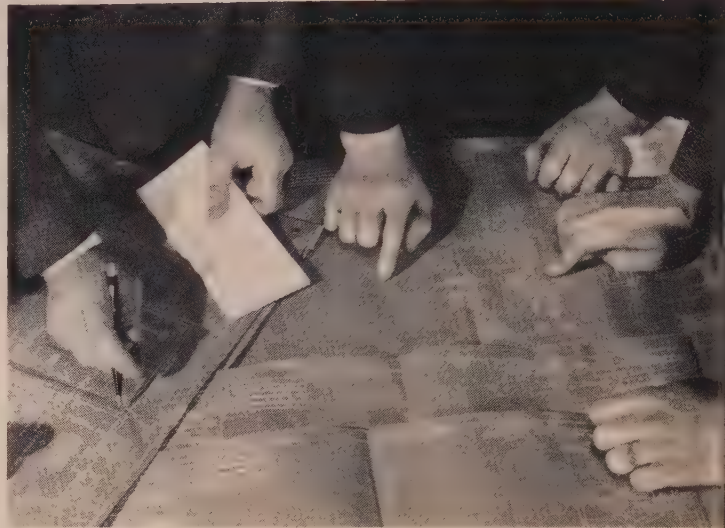
We may sum up the preacher's message in our own words as amounting to something like this: "Riches do no harm provided those who possess them are generous and conscientious in their stewardship of them."

It is probably true that the necessity of using wealth generously is a moral obligation which the modern churchman in America understands pretty well and conscientiously respects. No doubt most of us could be a little more generous than we are, but the fact remains that churchmen in other countries are usually amazed at the way in which church people in this country give financial support not only to the maintenance of their parishes but to Christian causes in general.

In the past the old aristocratic civilizations built up a conception of *noblesse oblige* (being a nobleman carries with it obligations). The non-aristocratic American culture has built up a very similar conception of *richesse oblige* (the possession of wealth also carries with it obligations). America is full of great and striking memorials to and manifestations of the generosity of its many citizens who have found themselves in the fortunate position of being able to practice generosity on a large scale.

What we cannot help noticing, however, is the way in which generosity of this kind consistently runs to bricks and mortars—libraries, laboratories, gymnasiums, and chapels in colleges and universities, hospitals, churches and church houses. So far at least as the needs of the Church are concerned this seems to us to represent a rather defective sense of priorities and first necessities.

What the Church needs above anything else is not more bricks and mortar, but more men, more living agents, the expansion of the ministry. The Church must think in terms not merely of maintaining and consolidating, and even intensifying, its present work in existing parishes and missions, but also and above all of opening up new missions and new channels in the many parts of the country in which the Episcopal Church is at the moment



almost entirely absent from the scene. It is not necessary to have a church building in order to start a new mission, but it is necessary to have a missionary, a living agent. The building can come later, in God's good time. It is the men who matter, and it is the ministry which has the first claim on Christian alms-giving and generosity.

To expand the ministry in order to meet the challenge of the present situation the Church needs new money given with the express purpose that it should be used in each of three ways: First of all, new money to help finance the training of men for the ministry who cannot afford to finance it for themselves. Secondly (and here is the one place where bricks and mortars become really urgently necessary) new money to expand the existing seminaries—and perhaps ultimately even to establish some new ones—so that they may be able to cope with a considerable increase in the number of seminarians. Thirdly, new money is needed in order to enable the Church to employ and maintain such new missionaries and living agents.

We would strongly urge people who desire and are in a position to make generous gifts to their Church to devote their resources to ends and causes of this kind. There are too many important areas of American life—particularly rural areas and downtown, multi-racial, relatively depressed districts in our great cities—in which our Church is either insufficiently at work or not at work at all. We cannot get the men for work in these places merely by withdrawing them from other areas in which work is going well and must be reinforced rather than weakened. New work needs new men and new men needs new money. *Verbum sapientibus*, which we might freely translate as, "a casual hint may be enough to start a wise man thinking along the right lines."

The Nut Behind the Wheel

ONCE again the open road beckons, not only for refugees from classrooms who are old enough to drive, but for the multitude of vacation-bound oldsters, to whom the annual two-week furlough means summertime and the beach; leisure on the sands, in the mountains, at lakes and camps. How safely they can get to chosen destinations, and whether or not they will return home in one piece, depends largely upon their "luck" on the road.

Each year the traffic problem increases. There are over 58 million vehicles on American roads today, and more than 7 million will be produced by the end of 1955. Totaled up, it means that if all the cars and trucks on American roads were lined up bumper to bumper they would measure more than 183,000 miles long, or about one-sixteenth the total mileage of all rural roads in the United States.

We have learned to live in the knowledge that automotive transportation, with all its wonders and benefits, means an annual toll of thousands of persons killed and injured in auto accidents. One million Americans died in such accidents during the first fifty years of the automotive age, prior to 1951. At the present rate, the second million deaths will be caused in only half the time. Two years ago, 38,500 died and 2,140,000 were injured in this manner. At that rate, every third American now alive will be injured or killed in an auto accident sometime during the next 25 years! (It is also worthy of note that during that same year, 1953, the economic loss from auto accidents, including property damage, medical expenses, etc., was \$4 billion—about five times the total of all losses from fire in the United States).

Is there any possibility of reducing the forecasted blood-letting and destruction? If so, the primary responsibility obviously falls to the drivers and to the automotive industry. Highway planners and engineers also have a real, though perhaps less critical, responsibility. Statistics do not indicate that defective or inadequate roads are themselves a prominent cause of accidents. They are primarily an irritant that makes drivers more likely to cause accidents.

The industry should be commended for the many safety innovations that have—between 1939 and 1953—helped reduce the death rate from 14.7 to 7.1 per 100,000,000 miles of driving. (The total

number of fatalities has actually decreased since 1937.) It should be encouraged to continue its search for ways to modulate this most discordant motif of the Automotive Age—an age no doubt here to stay, at least for our generation.

Hand in hand with excellent safety devices, the automotive industry has developed to a high-polished science—and built into the modern automobile—two elements which effectively contribute to the death and accident toll: Comfort and motor power.

Comfort reduces fatigue. It also turns an alert driver into a passive wheel-holder. It dulls his awareness of his speed and the destructive power of the machine at his command.

Speeding is by far the most important single cause of accidents: About 46% of all accidents through recent years have consistently involved violations of the speed laws. In 1953, the great majority of traffic fatalities were caused by automobiles in apparently good mechanical condition (96.7%), by drivers with more than one year's experience (96.5%), and while driving straight ahead (79.9%), on dry roads (74.6%). In other words, most accidents are caused under conditions where one would least expect them to occur, except for one element: Unlawful, excessive speed. It seems the task of the automotive industry, therefore, to help drivers avoid temptation and thereby protect the general public from drivers' errors of judgment and skill.

The industry should build for private use on the public streets and highways only machines powerful enough to travel within lawful speed limits, with a reasonable allowance of extra power and speed for unusual emergencies.

Basically, however, it is each individual driver who is responsible for the horrifying accident rate. Even in a souped-up hot rod, he remains his brother's keeper. It is up to each of us to remember this fact, and the Church must assist us in doing so. Patriotism, humanistic regard for our fellow men, even fear, have demonstrated their inadequacy to cope with problems such as this. Gentle, polite citizens who know "The life you save may be your own," still become aggressive and speed-drunk behind a steering wheel.

Safe driving and courtesy on the road are certainly applications of our Lord's command: "Thou shalt love thy neighbor as thyself," for the Law of Love applies even to the Automotive Age.

Catholic For Every Truth of God—

Protestant Against Every Error of Man

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You will fly direct to Honolulu via Pan American — from either Los Angeles, San Francisco, Seattle, or Portland—arriving on September 3rd in time for the *opening* of General Convention on the following day. Then you will spend seven glorious days at the Princess Kaiulani Hotel — Hawaii's *newest* hotel (formally opened just this month)—right in the center of Waikiki Beach . . . the tropical beach which is world-famous for relaxation and healthful fun. And during those seven days, you will receive a generous allowance to cover all your meals at the Princess Kaiulani.

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Honolulu on September 7th, you can extend your tropical vacation at your own cost for as long as you wish; your 'free' return flight by Pan American can be scheduled on the date of your choice. But think not about the end of this wonderful holiday . . . begin thinking that this is a long-dreamed-of trip *YOU* can earn. Read carefully the easy-to-follow rules listed below — and get busy!

Episcopal Churchnews seeks to serve the whole Church. The contribution this magazine can make is measured in direct proportion to the number of people who read it. We believe that awarding this vacation to the person who prepares the best conclusion to the statement set forth in the rules will increase our readership and, thus make more significant whatever contribution this magazine is able to make.

Follow these simple rules . . .

1—Only communicants of the Episcopal Church living within the United States can qualify for the all-expenses-paid vacation to Honolulu.

2—To qualify every entrant must secure two new, 1-yr. paid subscriptions to *Episcopal Churchnews*, at the full rate of \$4.50 per year.

3—If you do not now subscribe to *Episcopal Churchnews*, your own subscription will count as one of the two required.

4—All you have to do after securing two new subscriptions is finish, in not more than 25 additional words, the following statement: "Every Episcopalian should keep informed about the Church by reading *Episcopal Church-*

news because"

5—The all-expenses-paid vacation in Honolulu will be awarded to the person writing the best conclusion. Literary style will not count as much as the thought expressed.

6—All entries must be written or typed on the official entry blank which can be secured from your parish secretary or by writing direct to *Episcopal Churchnews*, Richmond, Va.

7—All entries become the property of *Episcopal Churchnews* and this magazine reserves the right to use any concluded statement entered in its regular promotion.

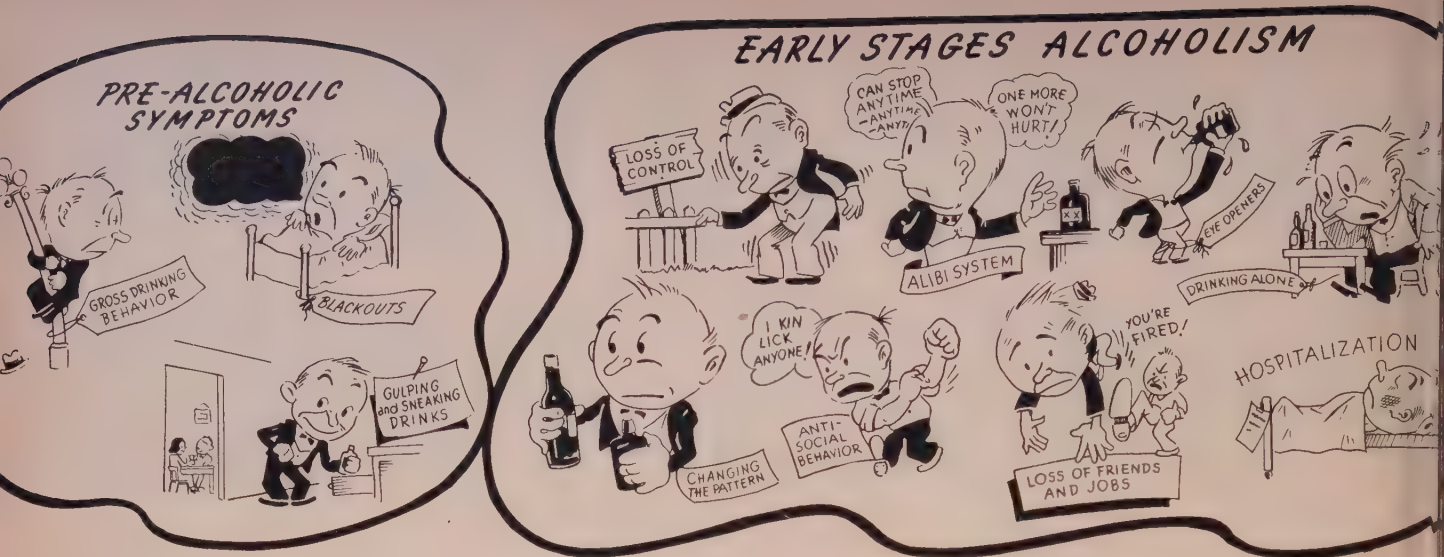
8—All entries must be postmarked prior to midnight, August 1, 1955.

9—The judges will be: Willard A. Pleuthner of Batten, Barton, Durstine and Osborn—New York advertising agency; John Chambers of Harper and Brothers—book publishers; and Clifford P. Morehouse of Morehouse-Gorham Company, publishers and church suppliers of New York City.

10—The decision of the judges will be final.

11—The winner of the award will be advised by registered letter and in an announcement to appear in the September 4th issue of *ECnews*.

12—Employees of *Episcopal Churchnews* and their immediate families are not eligible for the award.



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(CONTINUED FROM PAGE 7)

A second major reason for the interest in alcoholism relates to the confusion, the ignorance, the fear and the hostilities which surround and permeate not only alcoholism but all the problems related to alcohol. These are the problems rising from the proposed answers to the irritations immediately related to drinking. They may well have been more socially and morally disintegrating than the original ills themselves. Religious, educational, political, welfare, medical and other groups, even total societies, have been torn by dissension over "what we should do about alcohol." Often enough large and responsible segments of our society have reacted by hiding, denying or ridiculing the problem, by attacking those who have programs differing from their own, or by asserting that these problems are somebody else's responsibility.

Cursing the alcoholics, throwing them in jail, treating the whole matter as a joke, and disliking or even openly attacking each other over our divergent views have probably been in practice the major answers to the problem in our history. The great variety of problems related to the use of alcohol and the profound disagreements and evident lack of success in attempted resolutions shown by leaders and followers alike would suggest a lack of social cohesiveness, a minimal morality at the very core of the customs of drinking or not drinking in most of our society.

This again indicates an area of major significance to the church. The immediate forms in which alcohol problems are manifest will be subject to alleviation and emerging prevention through the specific ef-

forts of traffic engineers, psychiatrists, health educators, penologists and many other specialists. But underneath the immediately manifest problems lies a sickly foundation of social structure, practice, belief and communication. This is not the area of responsibility of any one type of specialist but is rather a social, moral and spiritual area. An understanding, a compassion, a humility, and a willingness to work patiently for a realistically more moral way of life will be essential if these hostilities, ignorances and fears are to pass away. Until they do, meeting this or that ultimate manifestation of the problem will be helpful, but will hardly reach to the core of the matter.

It is those bases of belief and behavior, the ways of life that lie behind specific and immediate acts and attitudes, which are of major interest to religious leaders. Alcoholism, both in itself and also in the responses to it by individuals and groups, signalizes an area in which those bases are weak, poorly integrated, and characterized by friction. Not only is there crying need for the emergence of moral leadership in this aspect of life itself, but greater knowledge and understanding in this area can cast light on the nature and processes of morality in many other spheres.

Finally, there is the alcoholic himself or herself and his or her dependents. They are persons who are suffering, are stigmatized, and who often have given up all hope. Such persons are a problem for the minister. With these three types of interest in mind, an approach to the original question can be pursued.

The alcoholic will be described first in terms of his manifest behavior. Chronically or with some

periodicity he "drinks too much" and behaves in socially unacceptable, very unacceptable fashion. However, these two characteristics alone do not suffice to mark the individual as an alcoholic. There is in addition a third criterion—his drinking appears increasingly to take place impulsively, beyond his rational control. This impulsiveness or deteriorating control over his alcohol intake is most marked following an initial drink.

For the greater number of alcoholics in the United States, alcoholism is a slowly progressive condition first indicated by changes in the individual's behavior and attitude in relation to drinking, but increasingly by changes in attitudes and behavior in other aspects of life. Signs of the progression have been described by E. M. Jellinek, consultant for WHO, Chairman, Section on Alcohol; a few of them will be briefly mentioned here. From beginning to end the course of these symptoms may take from five or six to fifteen or more years. Jellinek has suggested that those who become involved who are basically neurotic will go through these phases quite rapidly, that women pass through the stages with greater speed than men, and that those who show the first symptoms after age 35 will proceed to the final steps more quickly than those starting under 30 years of age.

For the sake of convenience, the progression may be divided into three parts: The pre-alcoholic phase in which deviant behavior with and about drinking occur, but from which the individual might escape without special assistance; the middle stages of alcoholism during which the condition may be hidden or camouflaged with varying de-

LATER STAGES ALCOHOLISM



degrees of success; and the late stages which are pretty obvious unless extraordinary measures of protection and hiding are available and used.

Among the pre-alcoholic signs are increasingly frequent deviations from the drinking custom or norms of the group to which the individual belongs (meaning that behaviors normal for Mr. Jones could well be pre-alcoholic signs for Mr. Smith): greater amounts are consumed; the speed of drinking may increase; occasions of drinking multiply; new explanations for drinking arise; excessive and socially unacceptable behaviors while drinking grow in frequency and intensity.

These behaviors are sometimes described by such terms as hiding, sneaking, gulping and rationalizing about drinking. Another significant sign often appearing in the pre-alcoholic phase is called "pulling a blank" or "blacking out." This refers to temporary amnesias during a period of drinking; the individual may carry on business and social activities, may travel hundreds of miles, may even be involved in dramatic situations, but he or she has no memory of these one, two or three days later. Separate instances of such deviations do not provide evidence of "pre-alcoholism"; it is only the patterned and increasingly repetitive appearance of such phenomena which is indicative of this phase.

Jellinek has postulated the loss of control over drinking as the critical sign of alcoholism. Ever more frequently the individual intends to have but one or two drinks and stop, but after that first drink he apparently loses rational control and continues, often to the point of intoxication or stupor. Other deviations from the drinking custom commonly seen in the early middle may include

morning drinking, drinking alone, and, on recognition that his drinking is interfering with other aspects of life, attempts to change his pattern of drinking with periods of "going on the water wagon," switching from one alcoholic beverage to another, changing the places, times, and usual associates of drinking.

Hangovers become not only frequent, but are a peculiar horror since the individual comes to realize that much as he hates and fears them, they have become an unavoidable and uncontrollable accompaniment of his way of life. During this phase the individual, who previously had been using all sorts of rationalizations and explanations about alcohol and drinking, may now avoid all mention of the subject. The person may pay his first alcoholic visit to a physician, sanatorium or hospital.

Social and ethical deviation and deterioration during this period are not restricted to drinking behavior and attitude, but begin to extend to other aspects of life. This may be a gradual process, starting with fits and starts, characterized by periods of remorse and attempted self-rehabilitation. However, there is mounting conflict with either friends, family, occupational associates or all of them. Dishonesty, first limited to the area of drinking, may extend to other spheres.

The "bender," a period of two or more days of continuous heavy drinking—sometimes lasting for many weeks—is characteristic of those entering the final stage. During the bender the need to drink overshadows all other individual or social demands. While it lasts, the bender represents an episode of almost complete ethical deterioration. Physical signs, such as tremors, even delirium tremens, may appear.

The person comes to be a social isolate or semi-dependent parasite. Strange and undefined fears, excessive resentments, and periods of deep depression may arise. The need for alcohol becomes dominant; utterly anti-social means for obtaining or protecting the supply of liquor appear. The alcoholic now drinks to live and only lives to drink. Utter collapse—physiological, psychological, social—is in the offing.

It is estimated that there are about 4,000,000 Americans who are chronically and in patterned fashion manifesting these symptoms. They are not all alike; in fact, each one is unique, although the further they progress into the condition the more similar they appear. However, description of the sort presented above is but one part of an answer to the question "what is an alcoholic." Actually, it raises even more questions: Who, Where, Why?

Is it not just drinkers who become alcoholics? Clearly, an abstainer will never become an alcoholic. Then is it not true that drinking is the cause of alcoholism? No, clearly drinking is not the cause of alcoholism for the obvious reason that almost 95% of all drinkers do not become alcoholics. Certainly drinking is a necessary precondition to alcoholism, but equally certainly alcoholism is not a necessary consequence of drinking; in fact, it only occurs in one out of every 16 or 17 drinkers. It seems logical to conclude that alcoholism is a consequence of the use of alcohol—plus some one or more other factors. What is or what are those other factors?

One of the areas most intensively and frequently studied for these factors has been the physiological.

(CONTINUED NEXT PAGE)

Argument that alcohol-plus neurosis was the cause proved inadequate

Do not the individuals who are to become alcoholics have some organic function or structure which marks them off from all others? So far the answers have all been negative. It is true that in the later stages many alcoholics show temporary and some show chronic physiological damage or dysfunction, but that there was some physical difference prior to the chronic excessive drinking has never been verified. Some such factor may some day be discovered, but most students today feel that, even if located, it would prove to be of limited importance; would not prove essential for the emergence of the condition.

Inconsistent theory

A second area of search has been the psychological. It was hypothesized that emotionally and mentally ill-balanced persons who used alcohol became alcoholics. The evidence was more convincing that that for the physiological hypothesis. Certainly many alcoholics manifested a history of neurosis or other mental or emotional disorder prior to their alcoholism, and all alcoholics in the later stages show such maladjustments.

Furthermore, the sedative, depressant properties of alcohol explain why its use is temporarily so functional for these persons, relieving them of the tensions, guilts, anxieties, frustrations, which they apparently could not otherwise resolve. This belief was even seized upon by the liquor industry to bolster the assertion that "the cause" was not "in the bottle" but was "in the man."

However, the argument that alcohol-plus-neurosis was the cause proved inadequate as a final or complete theory. Many, many alcoholics failed to show any pre-drinking history of mental or emotional maladjustment which differentiated them from non-alcoholic drinkers. In fact, it seemed of many that "they were crazy because they drank too much" rather than "they drank too much because they were crazy."

Furthermore, such a theory was inconsistent with the facts of "who" were the alcoholics. For example, the proportion of male alcoholics to all male drinkers is far greater than the proportion of female alcoholics to all female drinkers.

Therefore, if the proposition of neurotic background as a cause were to be true, then men must be more

neurotic than women. But this proposition did not stand up.

Or again, amongst Jews, especially Orthodox Jews, the frequent use of alcohol is more common than among any other social group; alcoholism in this group is almost unknown. Therefore, if the proposition is to stand, neurosis must be almost unknown among Jews, especially the Orthodox. But this proposition will not stand up.

Further, all investigations pointed at locating a particular "personality type" for alcoholism have failed. The current conclusion would seem to be: (1) all alcoholics suffer more or less psychological damage; (2) persons with emotional or mental problems who drink have a greater liability for alcoholism, though they will not necessarily become alcoholics.

Cultural situations

A third and more recent area of study on alcoholism has been the sociological. Two types seem to have relevance for better understanding the emergence of alcoholism. One concerns the development of emotional and mental disorders: certain customs, beliefs, types of groups, modes of socializing the new generation, social situations and the like clearly offer more fertile ground for the appearance of such personality disorders than do other social milieus. For example, schizophrenia is highly correlated with social class position; or again, certain types of emotional disorder almost unknown in one cultural group may be almost epidemic in another.

The second type of sociological study is more directly relevant to alcoholism per se: Where the custom of drinking is closely integrated with basic social values (e.g., of the family, of religion, of the society as a distinct unity), where the practice is learned in socially approved settings with guidance by people of socially high status (e.g., parents, elders, church leaders) and when the learning as to the ways and accompanying beliefs occurs along with other basic and socially important learning, then the incidence of alcoholism is low. In such settings, of course, excessive drinking and any accompanying deviant behavior will be universally and intensively punished.

On the other hand, there are two cultural situations which may result in the rather frequent incidence of alcoholism among drinkers. One of these is the society in which there

are conflicting ideas and practices concerning drinking—where the practices are not integrated with basic values, where learning of the practice takes place in poorly defined or socially inappropriate situations (e.g., out of one's family or social class, with strangers or social inferiors.) The other is the sub-society, which possesses strong taboos against drinking and no training in behavior or attitude for drinking, but is located in a larger society, which at least condones drinking and to which the young adult member of the abstinent sub-society can attach himself. This individual has a peculiar liability for all sorts of problem drinking, including alcoholism.

This perception is strongly bolstered by the earlier description of the progression of alcoholism which indicated that behavioral deviation and ethical deterioration start with drinking behaviors and attitudes. Where there is a cohesive, strongly and uniformly indoctrinated and maintained social pattern of drinking, such deviation and deterioration is less likely to start and more difficult to maintain.

From these studies one can see various lines of development of alcoholism. They are not mutually exclusive, but often reinforce each other to make alcoholism more or less likely. Some oversimplified but perhaps illustrative conclusions from the preceding paragraphs may serve to highlight the sort of understanding proposed.

Punishment quicker

In American society, attitudes about dangers of drinking are so much stronger and punishments for deviation so much quicker and more uniform for women than for men that both initiation of excessive drinking as well as its maintenance would be far less frequent among women.

By and large one would predict that among American women alcoholics one would find a greater proportion with recognized emotional disturbance preceding the excessive drinking than would be true for men. In these cases it might well appear that behavioral deviation and ethical deterioration appeared first in other constellations of behavior and then spread to drinking, rather than the converse which is characteristic of most American alcoholics. The frequency of alcoholism among women would perhaps be greater in those

situations in which the marked distinction between male and female roles was diminishing.

One would expect a higher rate of alcoholism in groups which possessed more conflicting values about drinking; for example, group in which drinking was highly prized by males in away-from-the-home situations, avoided by males in the home and always condemned by females in any situation. One would expect high rates of problem drinking among young adult members of totally abstaining groups (e.g. Mormons or Quakers) who had departed from, or partially or wholly rejected their group of origin, to join a non-abstinent group. If such a person became an alcoholic without leaving his group, one would suspect rather deep characterological problems.

Hatred not a 'tool'

Again, socially disorganized conditions which persist through the years will eventually result in a high incidence of poorly socialized individuals; such people will have a great liability for social-personality pathologies including alcoholism. For one example, possessing an alcoholic parent presents just such a persistent condition which occurs during a, if not *the*, most significant period of socialization. Children of alcoholics would be expected to show a high rate of disorders, including a high rate of alcoholism, even though alcoholism cannot be inherited—even though on purely rational grounds one might feel that such a child would never touch a drop of alcohol.

One more factor in the alcoholism picture should be emphasized. One of the "causes" of alcoholism is the ignorance, hostility, fear, mistaken beliefs, arrogance, punitive attitudes and general ineffectiveness of the non-alcoholic public when it cannot avoid meeting alcoholism or the individual alcoholic. Though hardly a "cause" of the initial appearance of alcoholism, it is a real factor in prolonging individual cases and postponing the day of realistic prevention. Nor is this "cause" limited to the persistence of alcoholism. It is one of the major reasons for the persistence of all of the problems of alcohol.

Hatred and ignorance and hiding are not the tools for meeting any of these problems. For alcoholism they mean postponement of the recognition of the alcoholic, poverty of resources for aiding his recovery, neglect of research in fields of rehabilitation and prevention, and a social and spiritual atmosphere which may defeat the most valiant efforts toward recovery.

What is an alcoholic? He is many painful things to many people. For the minister and lay religious leader it is perhaps of greatest importance to remember that he is a person, just as every other being is a person with all the attributes for good and for bad common to us all. He is a person physically, psychologically, socially and spiritually. And in some, perhaps in all, of these respects he is suffering. This suffering is intimately entwined in the manner of a vicious circle with his excessive use of

alcohol; in fact, after the process is on its way, any use of alcohol will always for him be excessive.

'New way of life'

But this man or woman cannot be viewed as existing in a vacuum. He is a product of peculiar physiological, psychological and social developments; he *is* those developments. He is a part of an existing social milieu. His dependence on alcohol must be surrendered, new dependence and finally independence must be developed if he is to recover. But he cannot do this in an otherwise unchanged world.

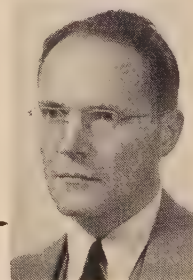
Nor is his problem basically that of giving up alcohol. Rather it is that of establishing a new way of life. In this he needs help. Many specialists can help in this process and in the closely related process of developing prevention. But both in recovery and in prevention, more than specialists are needed.

Not only the attitudes and ways and interpersonal relations and faith of the individual alcoholic need the basic moral and spiritual guidance afforded by religion, but the society itself—especially in relation to the use, abuse or non-use of alcohol—needs light and leadership and hope far beyond the scope of any narrow specialty.

Religious leaders have not only particular rights and techniques and opportunities, but also responsibilities to work for that broader change so essential if the problems of alcohol and alcoholism are finally to be overcome. END

About the Writer:

Dr. Bacon, a native of Pleasantville, New York, educated at Taft School and Yale (B.A., 1931; M.A. in Government, 1935; Ph.D. in Sociology, 1939) is the director of the Yale Center of Alcohol Studies. He has authored several books.



Helping an Alcoholic:

In the second article of this series of three, Ernest A. Shepherd, administrator of the State of Florida Alcoholic Rehabilitation Program, in our July 10 issue will deal with the important subject of 'Helping an Alcoholic.' There are many methods used to nurture an alcoholic back to health, and Mr. Shepherd covers the field well. The third article, scheduled for our July 24 issue, will be written by an anonymous priest . . . on how an alcoholic can help himself.

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PERSONALLY ESCORTED TOURS

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Now . . . especially planned for delegates or visitors to the Episcopal General Convention are three exciting tours. They will carry you to Alaska and Japan—either before or after General Convention; the opportunity of a lifetime to see and get to know the Church in two vastly different parts of the world. Every possible convenience has been anticipated for you.

PRE-CONVENTION TOUR (EGC-2)

You can travel from your home town by rail or by air to Los Angeles, San Francisco, Portland, Seattle, or Vancouver. You will spend one night in your choice of these cities at a local hotel. Any sight-seeing you want to schedule may be purchased locally. The tour begins at any one of the five above mentioned cities.

Aug. 20—Lv. Seattle via Northwest Orient Airlines' Tourist Service.

Aug. 20—Ar. Anchorage.
Transfer provided to hotel.
Afternoon tea with Church constituents in Anchorage.
Visit the fine Episcopal Church.

Aug. 21—Leave Anchorage via Alaska Airlines.

Aug. 21—Ar. Fairbanks.
Transfer provided to hotel.
Sightseeing trip to the many points of interest in Fairbanks and to the projects of the Church.
Members of the group are invited to a reception and tea with members of the Episcopal Church in Fairbanks.

Aug. 22—In Fairbanks. At leisure.

Aug. 23—Lv. Fairbanks by special chartered plane of Wien

Alaska Airlines for Fort Yukon, Indian Village of about 500 people, north of the Arctic Circle. Here the Episcopal Church has its largest mission in Alaska as well as the Hudson Stuck Memorial Hospital. Return in the evening to Fairbanks.

Aug. 24—Lv. Fairbanks via Alaska Airlines.

Aug. 24—Ar. Anchorage.
Transfer to hotel provided.

Aug. 25—Lv. Anchorage via Northwest Orient Airlines' Tourist Service plane. Cross International Date Line.

Aug. 27—Due Tokyo, early morning.
Transfer provided to hotel.
Afternoon sightseeing trip to the many points of interest in Japan's capital.

Aug. 28 to Sept. 2—In Japan. Visit St. Luke's Hospital, familiarize yourself with the works of the Church in Japan. Efforts are being made to arrange for a visit to the Matsuyama Educational Experiment Project "Keep," which is sponsored by the Brotherhood of St. Andrew. Sightseeing trip to Nikko. Visit to the Hakone Region, if there is time. Exquisite view of Fuji.



2—Lv. Tokyo via Pan American World Airways Rainbow Service.

Cross the International Date Line.

2—Due Honolulu very early in the morning. Transfer provided to hotel or other accommodation.

3—In Honolulu. Sightseeing trip provided or may be taken later.

4 to Sept. 15—58th General Convention and Triennial in session.

in to desired Pacific Coast gateway after the Convention to hometown from there.

First Class air transportation—\$1,025.64. The land tour costs an additional \$437.50. Both prices include all taxes. Meals are included in Japan but not in Alaska. Single room is available at additional cost.

POST CONVENTION TOUR NO. A (EGC-3)

You can pick your choice of transportation from your home town to Seattle—traveling through areas which many people contend are the most beautiful in America. You can spend the night in Seattle at a local hotel. Any sight-seeing in the Seattle area may be purchased locally.

17—Lv. Honolulu via Pan American World Airways, Rainbow Service. Cross International Date Line.

19—Arrive Tokyo. Transfer provided to hotel.

20—In Tokyo. Three-hour sightseeing trip. Visit the outstanding points of interest, including Palace Plaza, Diet Building, Neiji Shrine, Outer Garden, Memorial Gallery, Ueno Park, Nihombashi and Ginza Streets. In the afternoon, visit projects of the Church in Tokyo.

21—If possible, a trip will be made available to the Kiyosato Educational Experiment Project "Keep" located at the foot of Yatsu Mountain, 70 miles west of Tokyo, sponsored by the Brotherhood of St. Andrew.

22—In Tokyo.

23 to Sept. 25—All-inclusive trip to Kamakura, Hakone, Atami, Kyoto.

26—Return by morning express train to Tokyo. Lunch on train en route.

27—In Tokyo.

28—In Tokyo.

29—In Tokyo.

FOR COMPLETE DETAILS WRITE IMMEDIATELY TO

Travel ARRANGEMENTS

NUMBER ONE FIFTH AVENUE, NEW YORK CITY

Sept. 30—Lv. Tokyo via Northwest Orient Airlines Strato-cruiser.

Oct. 1—Arrive in the forenoon at Anchorage, Alaska. Visit the fine Episcopal Church. Meet Church members at a reception and tea as their welcome guests.

Oct. 1—Lv. Anchorage via Alaska Airlines in the late afternoon.

Oct. 1—Due Fairbanks. Transfer to hotel provided.

Oct. 2—Lv. early in the morning via Wien Alaska Airlines for Fort Yukon. Attend church services in this farflung outpost of the Arctic, where the Episcopal Church has its largest Alaskan mission. Return to Fairbanks in afternoon.

Oct. 3—Lv. Fairbanks in the early afternoon via Pan American World Airways Douglas Super-6 Clipper.

Oct. 3—Due Seattle.

Stopover if desired. Leave Seattle for hometown.

Tourist Class air transportation—\$1,025.64. The land tour costs an additional \$485.55. Both prices include all taxes. Meals included in Japan but not in Alaska. A refund of \$35.00 will be made if weather conditions make it impossible to visit Fort Yukon.

POST CONVENTION TOUR NO. B (EGC-4)

You can travel from your home town by rail or by air to Los Angeles, San Francisco, Portland, Seattle, or Vancouver. You will spend one night in your choice of these cities at a local hotel. Any sight-seeing you want to schedule may be purchased locally. The tour begins at any one of the five above mentioned cities.

Sept. 15 to Sept. 21—At leisure in Honolulu. Opportunity to visit outer islands.

Sept. 21—Sail SS PRESIDENT CLEVELAND, of American President Lines.

Sept. 30—Due Yokohama 7:00 A.M.; leave 5:00 P.M.

Oct. 4—Due Manila 1:00 P.M.

Oct. 5—Lv. Manila at Midnight.

Oct. 7—Due Hongkong, about Noon.

Oct. 8—Lv. Hongkong at Midnight.

Oct. 12—Ar. Kobe, Japan, in the early morning.

Oct. 13—Overland trip from Kobe to Yokohama, visiting Osaka, Kyoto and Tokyo. Opportunity to see projects of the Church on afternoon sightseeing trip. Return to Yokohama.

Oct. 14—Lv. Yokohama at 4:00 P.M.

Oct. 21—Due Honolulu early morning; leave at 10:00 P.M.

Oct. 26—Due San Francisco at 1:00 P.M.

Lv. San Francisco for hometown.

PLEASE NOTE: Those who wish to may disembark from the PRESIDENT CLEVELAND at Yokohama, September 30th, and remain in Japan until October 14th, thus having a better opportunity to study the works of the Church in Nippon.

Air fare from U. S. Gateway to Honolulu First Class—\$184.80; Tourist Class—\$137.50. Steamer fare from Honolulu to the Orient and return to San Francisco—\$1,057.00 (5 occupants). Rooms with private shower or tub-bath and toilet—\$1,210.50 up—plus 10% tax. The land tour costs an additional \$220.00.



N. Z. Herald photo
*Cross at Bay of Islands:
 Where Faith came in 1814*



Home afloat for bishop—The Southern Cross VII

DOWN UNDER—

BUT RISING

BY DAVID M. TAYLOR

Growth of the Church in New Zealand is told by official at Christ's College, now home after six months as Fulbright scholar in the U. S.

NEW ZEALAND may be only one line from New York in the index to the Encyclopaedia Britannica, but it still seems far removed geographically. Culturally, the U. S. may be unaffected by New Zealand, but the reverse is certainly not the case.

The Church in my country has been fortunate in having some contacts with the Protestant Episcopal Church in the U. S. A., but we need many more. In 1950, the Rt. Rev. Stephen Bayne, bishop of Olympia, represented the Presiding Bishop at celebrations in my home city, and we vividly remember his masterly addresses. His style was so limpid that many in the packed theater were quite unaware that they were listening to profound theology.

From other points of the compass at the same time came the Archbishops of Sydney and Brisbane, Bishop Michael Yashiro of Kobe and the Archbishop of Canterbury himself. Even the New International Year Book, "a Compendium of the world's progress," saw fit to record "the first visit of a Primate of All England to Australia and New Zealand."

What was the occasion important enough to lure him from his duties in England? It was the hundredth anniversary of the action of his predecessor Archbishop Sumner who blessed a band of emigrants going to the Antipodes. The romantic story of the Canterbury Settlement is an Anglican story of which we may well be proud. It is only a portion of the story of New Zealand, which had already for nine years been served heroically by its first bishop, George Augustus Selwyn. But the arrival of the "First Four Ships" in Lyttelton Harbour marked the beginning of a colonizing enterprise that was not easy to carry through. High ideals inspired its leaders and gave courage and obstinacy to pioneers who were often tempted to abandon their plans as impracticable. Yet John Robert Godley testified. "Without the enthusiasm, the poetry, the unreality if you will, with which our scheme was overlaid, it would never have been accomplished."

In the heart of the city the foundations of a cathedral were laid in 1864, but a terrible depression fol-

lowed and weeds covered the area, while churchmen pressed Synod year after year to sell the site. The laity favored the sale, but by a small majority the clergy refused. The Cathedral was completed in 1904 and from a platform erected outside its West Door, the Rt. Rev. Geoffrey Fisher addressed 30,000 people on the 100th anniversary of the arrival of those First Four Ships. As he moved around the city he saw many reminders of this great Communion of which he is the chief bishop, for every street in the heart of Christchurch is named after an Anglican Bishopric—Ely, Salisbury, Peterborough, Kilmore, Chester, Armagh, Gloucester, Worcester, Hereford, Cashel, Lichfield, Tuam, St. Asaph, Durham, Manchester, Colombo, Montreal, Madras and Barbadoes, while there are two beautiful spaces called Latimer Square and Cranmer Square.

Tourists are constantly telling us that our city, which got its name from the college of one of its founders, Christ Church, Oxford, is more English than any place outside Eng-



Author, right, students at College House



During Archbishop of Canterbury's visit

land. The story of the Diocese is the whole story of the city and surrounding Canterbury Plain. We have some places with their original Maori names like the Waimakiriri River and others with the names of our heroes like the Selwyn River. Mount Harper recalls Henry John Chitty Harper, who in 1856 at the age of 50 left the rectory of little Strathfield Mortimer, Berkshire, England, and came out, with his wife and ten children, to be the first bishop of Christchurch, thus relieving Selwyn of a third of his unwieldy Diocese of New Zealand. The suburb of Sumner recalls the Archbishop of Canterbury, while the Hinds River is named after a bishop of Norwich who battled hard and long in England to win parliamentary support for the colonizing venture, and Cust and Ashburton and Lyttelton recall laymen active in the same cause.

CHRIST'S COLLEGE

Among the dreams of the pioneers was one of a great university which they planned to build up into "the Oxford of the South" to which students would come from as far away as India. The banks of the Avon River were named Oxford Terrace and Cambridge Terrace, but it was the University of Oxford which gave the College a good start by presenting a valuable collection of several thousand books, beautifully bound in leather. It was intended that the university and schools and churches and roads and bridges would all be financed through the sale of land.

How much was actually achieved? Among other permanent institutions, there is Christ's College which in 1950 celebrated the centenary of the arrival of Henry Jacobs from a head-

mastership of Lancing College, England, to be "Professor of Classics." The first statute of the college runs, "The object of this college shall be the education and training of young men whether for the duties of the Christian ministry in the Communion of the Church or for the learned professions and the general duties of life according to the highest attainable standards of religious morals and learning." But Dean Jacobs found that his work must at first be primarily with boys, for under colonial conditions few young men could be spared from manual labor.

Thus the Christ's College Grammar School went from strength to strength while the Upper or Collegiate Department limped slowly along, far behind. Today the latter consists of 74 students including 20 to 25 who are training for the Ministry. Its alumni are scattered around the world, for New Zealand unfortunately does not offer sufficient encouragement to its more brilliant students to remain and serve their homeland. Eric Nansen, for example, has been Professor of Surgery at Johns Hopkins University, Baltimore, and Philip Carrington is Archbishop and Primate of Canada; both are sons of clergy of the Diocese of Christchurch. But meantime, struggling against great handicaps, the Collegiate Department is making definite progress.

THE LIVING CHURCH TODAY

Enough of the past. What of the present? Today this diocese has 63 parishes and parochial districts manned by 72 clergy. That vision and leadership are not absent may be seen from the fact that we sent our bishop (the Rt. Rev. A. K. Warren),

our dean (the Very Rev. M. G. Sullivan), and our diocesan registrar (Mr. L. H. Wilson), to Minneapolis, and all of these, together with Mrs. Warren, attended Evanston, too. There is no doubt that Church life in Christchurch will be greatly enriched by these inspiring experiences.

The high costs of such overseas visits are not easily met, but we have seen their value in the past. Our last bishop, who was for many years Archbishop of New Zealand (the Most Rev. Campbell W. West-Watson) not only took his place at Lambeth Conferences but was also a delegate at the two great World Conferences at Edinburgh and Oxford in 1936, and the first Assembly of the World Council of Churches at Amsterdam in 1948, and the whole life of the Christian Church in our country was affected by his wise leadership and patient charity.

The Province

Our present Archbishop is the Most Rev. Reginald Owen, whose see is Wellington, the capital city, and who I feel sure would wish me to use this chance to send greetings from his Province to the Protestant Episcopal Church in the U. S. A. through *Episcopal Churchnews*.

When Her Majesty Queen Elizabeth visited New Zealand, she laid only one foundation stone, that of a national Cathedral in Wellington, building of which started last January.

A sample of the spirit of the diocese of Wellington may be seen in the Church of St. James, Lower Hutt, which rose phoenix-like from the ashes of its conventionally designed

(CONTINUED ON PAGE 34)

Self-Understanding

Chayefsky's plays focus on 'ordinary' situation

By WILLIAM MAY

The motion picture "Marty" won the first award at the Cannes International Film Festival, but it is further notable in that it was made from a television play. We have asked William May, of the religion department of Smith College, to read the new book of TV plays by Paddy Chayefsky, the writer of "Marty," and to comment on his work.—WILLIAM MILLER.

TV has had to borrow heavily from the movies to fill out its daily program. A celebration is called for, then, when a TV movie show not only is made into a good movie but a movie that should instruct Hollywood about some of its own possibilities.

"Marty" as a TV show has a quality not usually found in the movies. The play has none of the sheen of the Hollywood romance. It doesn't automatically betray life by the presence of a star. No one is lured into an acceptance of the love story by a background of exciting action.

Paddy Chayefsky simply tells the love story of two unsuccessfuls, a Bronx butcher and a lonely girl of twenty-nine who meet at the Waverly Ballroom. The butcher is a "little, short, fat fellow" who has been humiliated by women over and over again. And Clara, the girl he meets, is what the boys call a "dog," so unpromising that a boy at the dance hall tries to pay Marty five dollars to take her off his hands.

It is refreshing to see a play in which the love story *in itself* is luminous; it doesn't need to purchase its reality from an insinuated brilliance in the setting.

Most movies have to depend for their dramatic interest upon a force of action, usually an extraordinary action, to which the characters are incidentally related. The western and the gangster movie in America have become standard conventions because they concentrate attention so effectively on an action which rushes forward to its fulfillment.

The interior life of the characters may be important along the way; moments of self-awareness may contribute to the movement of the story;

but they are incidental to the crisis in the action to which the movie points. Even a movie as remarkably focussed on the interior life of a man, as "On The Waterfront," suddenly incidentalizes this concentration as it moves on to its climax in action and violence.

But Paddy Chayefsky in his plays ("Marty," "The Mother," "The Big Deal," "Printer's Measure," and "The Bachelor Party") isn't interested in extraordinary action. His plays all center in a figure who stands in an ordinary situation, not too different from that of those who view



Chayefsky: Introspective

his plays on an evening of TV. The central figure is subject to all the pressures of that situation until he moves toward a final moment of self-understanding. This act of self-understanding is the final, fulfilling event of the play.

The sixty-eight-year-old widow in "The Mother," under great pressure to give up work and live with her daughter, discovers that

Work is the meaning of life. It's all I know what to do. I can't change my ways at this late time.

The young husband in "The Bachelor Party" goes off on a toot to get away from the pressures and confinement of married life, ridden with a desire for a woman other than his wife, but he comes back reimpresed by the emptiness of his bachelor days.

And the resolution in "Marty" is no exception to the rule. The fulfillment occurs through an act of self-recognition. The final scene opens by reverting to an earlier mood in the play. Marty's friends talk of his bad luck in getting stuck with a "dog" at the dance hall. They indulge in disdainful man-talk about women and more talk on a favorite theme, "what do ya feel like doin' tonight?" The mood is broken with a single speech from Marty:

"What are you doing tonight? I don't know, what are you doing? Burlesque! Loew's Paradise! . . . Miserable and lonely and stupid! What am I, crazy or something? I got something good! What am I hanging around with you guys for?!"

Marty goes over to the phone, and puts a dime in the slot to call up the girl. End of play.

Does the play call for a further action? After a momentary surprise, obviously no. The important point is not a particular action, but a clarity of feeling. This alone brings one of Chayefsky's plays to a close.

Now Chayefsky quite self-consciously relates this type of drama to TV itself as a medium. He feels that the future of TV drama rests in the introspective play. It is quite clear, without our developing his own view, that his drama wings beautifully to his audience.

For TV, above all else, meets its audience not in public assembly, but in the privacy of the home. It addresses the "introspective" community, the community whose strength rests in its being an island of awareness: husband and wife, a couple of friends, parents and children.

For this community, the greatest danger is confusion of feeling, that continual pressure of hidden anxieties and desires that bewilder the signs between two people, that fouls up the lines. For this community the answer is not so much the offering of certain dramatic paths of action, but the continual task of self-understanding. Because our inner communities depend for their life on their being authentic centers of awareness, they should receive gratefully the attempt to explore with clarity the half-hidden pressures in us all. END

An Oasis of Tranquillity

Monks pursue routine of prayer, labor, at Florida's Monastery of the Good Shepherd . . . where land is poor and they are dedicated to poverty

By EMILY BAVAR

(Staff writer, Orlando Sunday Sentinel-Star)

THE ONLY Episcopal monastery in Florida lies some 40 miles northeast of Orlando, hidden in the gently rolling countryside near Orange City.

There, off the traveled path, away from the high-pitched tempo of contemporary living, a little band of monks, visiting priests and troubled laymen peacefully follow a rule for communal living prescribed by St. Augustine back in the fifth century.

Few Episcopalians are aware of the Monastery of the Good Shepherd. Still fewer members of other denominations know of its existence.

Undisturbed by the lack of headlines, welcoming the anonymous role they play in the growth of the diocese, the monks pursue a routine of prayer and labor they've undertaken for life.

Their day begins at 8:15 p.m. as the old day ends. It is welcomed by Matins, the first service of the day, and followed by 15 minutes of strict silence.

Chores commence around 5 a.m. and from then until Matins the day traces a pattern of liturgical prayer, silent prayer and the manual labor required to keep the establishment in working order and its occupants fed, clothed and sheltered.

Some four and a half hours of each 24 are devoted to liturgical prayer—conducted in plainsong in the monastery chapel. But even the manual work done by a monk is a medium through which he prays. He prays without ceasing to work, and he works without ceasing to pray.

For this reason no unnecessary speech breaks the contemplative silence of the monks at work.

The Monastery of the Good Shepherd was founded in the Anglican Communion in Norfolk, Va., in 1943. At that time vows of poverty, chastity and obedience were taken by Father David, the prior, (now on leave) and Fr. Thomas, acting prior. Shortly thereafter it was established in South Carolina.

In 1948, at the invitation of the

Rt. Rev. John D. Wing, then bishop of the Episcopal Diocese of South Florida, the monastery moved to Florida and purchased a rundown farmhouse on 125 acres near Orange City.

From a spiritual standpoint the monks were happy. From a practical standpoint the venture could have been regarded only as risky.

The land is poor for farming and so, in fact, are the monks. The few acres of citrus trees need care and care requires money. The monks are dedicated to poverty.



The patch of asparagus plumosa ferns have made something less than a financial killing and the lovely, rolling countryside appears to have been left more in the hands of nature than of man.

More tangible assets of the monastery include several milk cows, some chickens and an occasional steer which provides meat for the 12 or 14 monastery residents.

Also, the buildings themselves; the original farmhouse now hidden by a concrete block structure containing 48 rooms, a chapel, a visitors' parlor and assortment of cracks crying for repair.

Undismayed by the latter, the monks will get to the work in their own good time. Twelve pairs of hands can accomplish just so much. At the moment completion of the chapel holds priority.

Fr. David, a gentle, devout man

somewhere in his mid-forties, greets visitors with genuine hospitality. Women are welcome—in their place and at their distance. And that goes for women reporters, too.

Off limits includes not only the monks' dormitory but the refectory, the library and the kitchen as well.

Talking to the Brothers as they work is discouraged. The instruction is unnecessary, as they make it a point to remain out of sight of visitors.

Fr. David, however, aware of the chatty instincts of most humans, proved affable and friendly and showed a marked tendency to brighten the conversation with quiet humor. This, though, did not prevent his unobtrusive withdrawal at the late morning interval for spiritual reading.

Normally the monks are dressed in habits. For manual work they switch to dungarees, even as you and I, and when they supply in pulpits for Sunday services they wear the vestments of priests. Which actually is what many are.

But to be a monk a man is not necessarily first a priest. He may not take life vows until he is 21 years old, the postulancy is of six months duration and the novitiate of two years. Novices wear the white habit of the Order. The girdle is given only when life vows are taken.

The Order of St. Augustine was revived in the latter half of the 11th Century when the clergy of Collegiate Colleges was undertaking to live a substantially monastic life. They looked to St. Augustine to provide a model for clerics living in a community.

St. Augustine, bishop of Hippo, Africa, and considered the greatest theologian the church has ever produced, required every priest in his jurisdiction to live a monastic life. In 423 he wrote his rule for convents and monasteries—the oldest rule in the western church.

It lives today in the tranquil community of The Monastery of the Good Shepherd. END

On a 'Bent' World

Dr. Casserley cites 'deification of democracy'

By EDMUND FULLER

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CATHEDRAL STUDIO

Head of Washington Cathedral Altar Guild Silk damasks, linens & materials by the yd. Surplices, albs, Altar linens, stoles, burses & veils. My new book, Church Embroidery & Vestments 2nd ed. Complete instructions, 128 pp., 95 illus., vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds 4th Ed., 15,000 sold to date 55c. Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. OL2-2752.

READERS of *ECnews* are well acquainted with the pungency, pointedness, sagacity and vigor of Dr. J. V. L. Casserley as a writer on practical moral theology. His new book brings all these gifts to bear upon basic dilemmas, issues or tendencies within our society.

► **The Bent World.** By J. V. Langmead Casserley. Oxford University Press. 286 pp. \$4.00.

He begins with an examination of Marxist premises. The secular elements of our society cannot effectively answer Marxist challenges because, "*Western civilization in its secular phase is half-Marxist already.*" Marxism is indeed itself a product of Western civilization in this secular phase . . ." If we come to a deeper understanding of the faith in which our society commonly pays lip service, "we shall see that the challenges of our own Christianity to the present condition of our own Western civilization is profounder and more crucial than the challenge of Marxism can ever be."

Dr. Casserley analyzes many trends (or accomplished facts) which weaken the integrity of the so-called Christian world.

Boldly he points to our "deification of democracy," arguing that democracy will flourish more under a Christian view of man than under a humanist view making of democracy a form of religion. Democracy is not an end, but a means; not a goal, but a technique. The Christian cannot bestow upon this good technique in the management of human affairs the loyalty and worship which belong to God.

Then he takes up our obsession with technics, and with economic activity. In his fine discussion of the former, I am surprised that he did not refer to Lewis Mumford who, even as essentially a humanist, is one of the best students of the technical obsession.

Under the title, "The Divorcing Society," Dr. Casserley brings our sexual mores under Christian scrutiny. With fresh insights, he speaks of "that essentially puritanical, re-

spectability-seeking social device and expedient which we call divorce." This pursuit of a link between puritanism and permissiveness in divorce is greatly stimulating. "Puritanism is predominantly a lay religion, and lay religion is particularly inclined to identify its spiritual ideals with its everyday social habits and objectives." He is acidulous on the concept of "the innocent party."

Hit title pertains to his view of "a bending and a straining, a declining of Western civilization at a sharp angle, so that it has lost its proper stature and no longer points upward to the stars. The bent world slants away from its proper purposes; it is estranged from its nature, out of line with its past, astray from its destiny, but, being a resilient, strain-bearing creature, it has not lost all contact and connection with the roots that are the source of its vitality." *The Bent World* is strongly recommended.

► **The Land and People of South Africa.** By Alan Paton. Lippincott. Illus. 143 pp. \$2.75.

By intention, this book is one of a series, Portraits of the Nations, designed for young people. As always happens when great gifts are brought to bear upon a limited objective, the book greatly transcends what it was conceived to be.

Whatever Alan Paton touches becomes a poem. Even while fulfilling the obligations of a guide, he makes of this travelog a song. Its beauty and power spring from the tensions between his love of this country and these people, and his hatred of the tragedy of racism. But as readers of *Too Late the Phalarope* know, he hates no people.

It is unique to find a book which is essentially an introduction and guide, probing relentlessly and candidly the troubled internal condition of a people. His publishers wisely perceived that with Paton it could be no other way. Thus, as he conducts us through the beauty and wonder of his land, he shows us also its enigmas and enormities, and asks the inescapable questions without offer-

ing angry or dogmatic answers. What he thinks, he always says, simply. But to many questions his answer is, "Nobody knows."

"For better or for worse, African society wastes away before modern civilization. Indeed the whole story of Africa is the story of how Western, Christian, technical civilization came to an unknown continent, and changed forever and forever the simplicity of its life."

On the bitter ironies of some aspects of the diamond-and-gold economy he shows a dry humor. He takes us down six-thousand feet into a mine. "Most of this gold is sent to America in bars, and is put into the ground again at Fort Knox. This is an interesting, fascinating, mysterious fact, but you will have to get someone else to explain it to you." As he talks of the new gold finds, with their promise of threat, who can forget his eloquent chapter on this theme in *Cry, the Beloved Country*?

RECOMMENDED READING

- The Bent World.* J. V. L. Casserley. Oxford. \$4.00.
- Land and People of South Africa.* Alan Paton. Lippincott. \$2.75.
- The Words of Our Worship.* Carroll L. Simcox. Morehouse. \$3.50.
- The New Being.* Paul Tillich. Scribners. \$2.75.
- The Self and The Dramas of History.* Niebuhr. Scribners. \$3.75.
- Christian Faith Today.* Stephen Neill. Penguin. 65c.
- Doing The Truth.* James A. Pike. Doubleday. \$2.95.
- Man's Knowledge of God.* William J. Wolf. Doubleday. \$2.95.
- Sources of Western Morality.* Georgia Harkness. Scribners. \$3.50.
- Companion to Study of St. Augustine.* Battenhouse. Oxford. \$5.50.

When he has shown us the history, the resources, and the beauties of the land, he reviews the factors of its present condition. "I do not think that *total apartheid* (separation of races) will ever be much more than a dream. There is not enough land for it; there is not enough time for it; there is not enough money for it. But above all there is no real will for it."

But non-white restlessness may be breeding revolution, which could be the fuse-cap of world-wide explosion. He sums up the worst possibilities in racial containment:

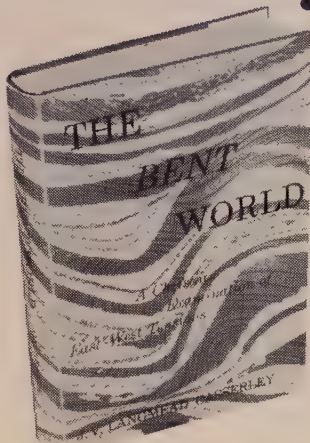
"In 1960 the massive wall may show a crack.

"In 1970 the crack may have become a breach.

"In 1980 the waters may be pouring through.

(CONTINUED NEXT PAGE)

AGAINST MARXISM? yes, but what are you for?



"The real reason that Western civilization . . . cannot answer the Marxist criticism of Western civilization effectively is this: *Western civilization in its secular phase is half-Marxist already.*"

J. V. Langmead Casserley makes this arresting statement — and explains it — in his unsparing analysis of Western civilization. He clearly shows how our own secular civilization provided the foundations of Marxism, demonstrates just what Marxism is in theory and in practice, and illuminates the road we are still traveling toward it. He pulls no punches as he exposes our own obsession with economic doctrine, our worship of technics, our deification of democracy — every concept that has been leading us inexorably away from Christianity.

His purpose? To provide the understanding through which we can *act*. To offer a hope that the age of secularism *can* be ended. To show how the active re-establishment of a Christian civilization can *reverse* our passive drift toward Marxism. To prove beyond question that our tense and divided world is not yet broken by conflict, but is only

THE *Bent World* *A Christian Examination of East-West Tensions* by J.V. LANGMEAD CASSERLEY

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"In 2000 the river may be flowing quietly to the sea, with only a few ruins left of its former impediment, to be preserved as historical monuments of the folly of mankind."

The goal of the minority to which Paton belongs is: "A Union of South Africa, united and indivisible, belonging equally to all its people, offering to all its people equal opportunities, rights and duties, knowing therefore no discrimination whatsoever on the grounds of race and color."

I urge this book upon you as beautiful, informative and conscience-stirring. And let every Parish library and every school have it.

► **The Words of Our Worship; A Study in Prayer Book Meanings.** By

Carroll E. Simcox. *Morehouse.* 239 pp. \$3.50.

In what is certainly one of the best of his fine books, Carroll Simcox expounds certain words and phrases in the Prayer Book, the full meaning of which may have become dulled or lost to many who hear them continually. He cites the Articles of Religion in its mention of "a tongue not understood of the people." Sometimes it is not "understanded" simply because of the slow change of usage, or blunting of meaning, or lapsing of familiarity with the premises. So, in scope embracing the whole Prayer Book, he considers sometimes with grace and wit, sometimes with austere force, such phrases as: "Lost sheep . . . no health in us . . . the beauty of holiness . . .

the noble army of martyrs . . . O ye whales . . . comfortable words . . . Whose service is perfect freedom . . . bold to say," etc. Altogether it is a most illuminating review.

Of course the noble iteration of the Prayer Book rings through Father Simcox's pages, vibrant with their power and sometimes their mystery. As our guide amid some inevitable semantic problems, he quietly interprets, clarifies contexts and helps us to understand, respond and participate.

The Words of Our Worship by all means should stand, together with Massey Shepherd's *Oxford American Prayer Book Commentary*, beside every family's Book of Common Prayer. It is the 1955 Bishop of New York's book. END

DOWN UNDER — BUT RISING

Diocese of Polynesia covers seven million square miles, mostly water

(CONTINUED FROM PAGE 29)

predecessor destroyed by fire in 1946. The whole building contract was completed in eleven months at a cost of 75,000 pounds, most of which has already been paid off. How was the money raised? The vicar (the Rev. Canon W. F. Bretton) answers, "By direct giving in answer to prayer." As for the design, he says, "We wanted to shock people into an intelligent appreciation of the Christian faith;" yet it is never "advanced" or "progressive" for the sake of being so; it simply uses modern resources to give a visual lesson in basic Christian doctrine. The design provoked much criticism, but I have yet to meet the Anglican who after seeing the completed building is not proud of it.

The Province consists of nine dioceses including the two great missionary ones, Melanesia and Polynesia. Melanesia will be personally known to many *ECnews* readers including as it does the battle-fields of the Solomon Islands. The mission Journal, "The Southern Cross Log," contained in its June, 1954, number an article called "American Journey" by Archdeacon H. V. C. Reynolds, and a photo taken by him at St. John's Church, Roxbury Crossing, during his visit to this country. It shows a painting by a Negro artist of the martyrdom of the first bishop of Melanesia, John Coleridge Patteson.

In May last year, the Archbishop of New Zealand, and the bishops of New Guinea and Dunedin journeyed

to Honiara for the first consecration of a bishop ever held within the boundaries of Melanesia. The new bishop, Alfred Hill, had already had experience as the master of a 20,000 ton liner, so that he will be to some extent at home in his much smaller episcopal palace, the ship "Southern Cross VIII," to raise the cost of which strenuous efforts were made.

It seems wrong to leave the subject of Melanesia without referring to Charles E. Fox, Doctor of Literature, world authority on many of the languages of the Southwest Pacific, for in his lifetime he has seen changes that vividly illustrate the whole reason for the Church's existence. Some of us have heard him testify, with all the sincerity of his saintly soul, that when he joined the mission in 1902, the people did indeed walk in a darkness that was terrible. But they have seen the light, and this has been in no small measure due to the way it has been held aloft steadily for over half a century by Dr. Fox.

The Diocese of Polynesia covers seven million square miles, mostly water. It is in this area that one may find those idyllic South Sea Islands that are pictured by some Americans when the name New Zealand is mentioned.

The New Zealand Story

The two main islands of New Zealand extend from 34° South to 46° South, which is equivalent to a stretch of 1,000 miles from South Carolina to Quebec. Within this are also the Dioceses of Auckland, Nel-

son, Dunedin, Waiapu and Waikato. Of these, Auckland is the oldest, the first Christian sermon being preached by Samuel Marsden on Christmas Day, 1814, on the text "Behold I bring you good tidings." Auckland is our largest city still with its population of 350,000.

The census shows that 750,000 New Zealanders call themselves 'Church of England', i.e. 37% of the population; 23% are Presbyterian, 13% Roman Catholic and 8% Methodist. Percentage declines are shown by Methodists, Brethren, the Salvation Army, the Church of Christ, Christian Scientists, Spiritualists, the Society of Friends, Rationalists, and by those who "object to State," but the Church of England for the first time in many years records a small percentage increase.

The Church of New Zealand is keeping up the fight, facing the enemy on many fronts, losing here and gaining there. We have missionaries in Tanganyika, Pakistan, India and Ceylon as well as Melanesia, while those who were in China are still ministering to Chinese in Southeast Asia. On the industrial front we have lost ground, I think, but in the educational world there are numerous signs that a new era has begun. For a whole generation 'education' was almost synonymous with 'liberation from religion', but at long last students now tend to regard spiritual truth as the most precious jewel one can possess. Another evangelistic front where encouraging results may

(CONTINUED ON PAGE 38)



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The accompanying picture shows a scene from this year's spring play, an Easter Mystery, written in the thirteenth century. It was simple, but required good eliction and real comprehension of the meaning of the Easter story. It was given in the parish church in order to use the proper setting, and plainsong was used for the music. Dorothy Sayers in *Churchnews* for January 23, 1955, says, "You may preach yourself blue in the face . . . without achieving the conviction produced by one vivid and dramatic moment in a Mystery play."

Other plays that have been used in the past have been "Everyman," *Iphigenia among the Taurians*, "Murder in the Cathedral," "The Tempest," and "St. Felix and his Potatoes."



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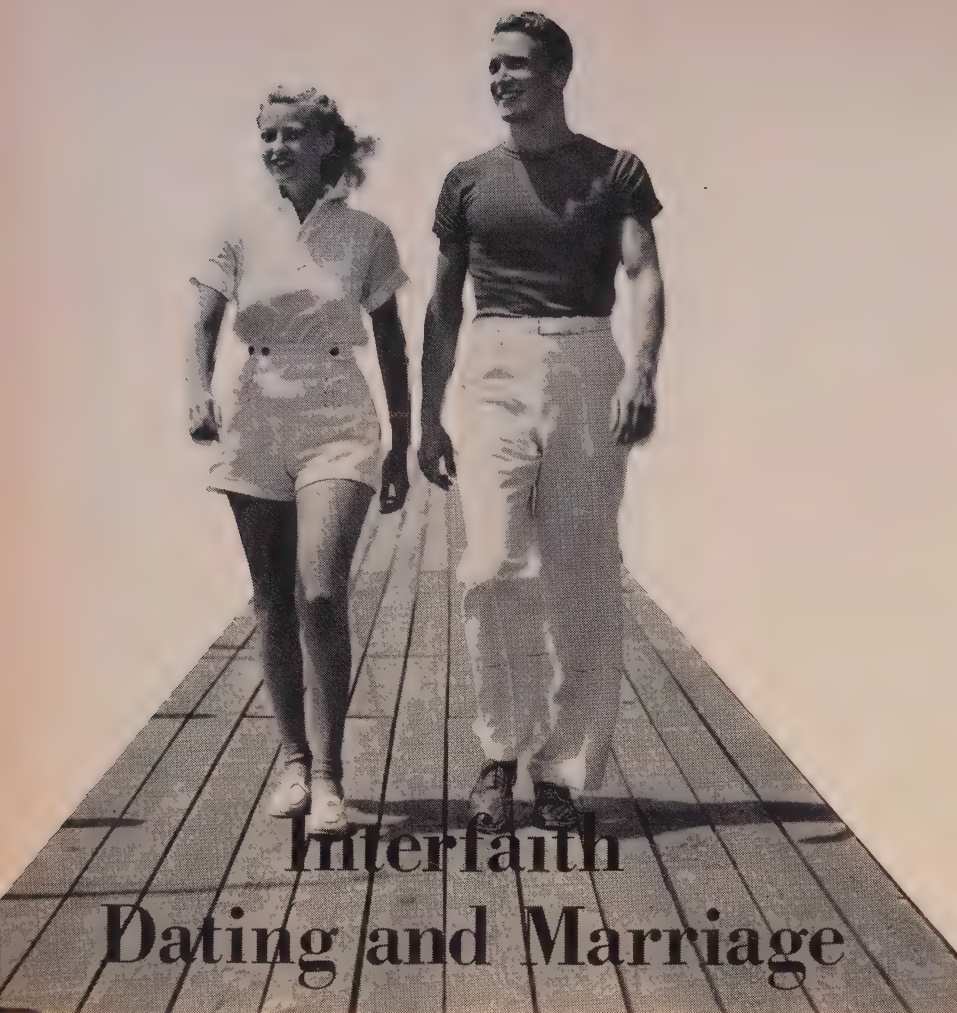
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WHAT THE YOUNGER GENERATION IS ASKING

With Answers by Dora Chaplin

IT IS unusual to meet with a group of questioning young people and not have the problem of interfaith dating come up sooner or later. In this article we have two such questions. In both, the enquirer happened to be asking about dating or marriage between Episcopalians and Roman Catholics.

While we want our children to respect sincere belief wherever they find it, I believe it is our duty to teach *facts* (not sentimental suppositions or angry prejudice) early in their lives. This is quite different from cultivating the form of doubtful self-righteousness known as "tolerance". This implies condescension, a "putting up with" the beliefs of others.

Quite young children have been known to come home from school frightened because a playmate has told them that they or their parents will go to Hell for attending the wrong church. We must be ready for

this. Parents and big brothers and sisters can teach little children that there are different ways of worship. As we grow we need to *know* more about each other, so that by the time dating age arrives there is enough *factual* and historic information to understand the most important deviations in belief, and these should be taught without emotion and condemnation. Let the natural fairmindedness of youth be used in weighing them up.

The historic truth needs to be given to combat such accusations as, "But the wicked king Henry the Eighth founded *your* church!" First let us know what *we* believe. Then remember that in many cases Roman Catholics know little about us. In my own home I remember a teenager showing a picture, taken on the day of her Baptism, to a Roman Catholic boy. The baby was being held by the godfather, a priest of our communion. The boy said with

astonishment, "Do *you* have Baptism, too?"

The official church position voiced by both Roman Catholic and Protestant bodies is one of strong disapproval of interfaith marriages. This is supported by sociologists. Two surveys show that $2\frac{1}{2}$ times as many divorces were found after Protestant-Roman Catholic marriages than among those of the same faith. The Younger Generation, however, says that older people are "narrow-minded" and "bigoted." Do we deserve this accusation?

Dear Dora Chaplin:

Now that summer is coming I am afraid there will be the usual arguments in our family. My parents are terrified if I want to date a boy outside my own religion. . . . I do wish we could settle the question.

J. (Girl 17 years old)

Dear Mrs. Chaplin:

What do you think about a Protestant boy marrying a Catholic girl? I know there are some cases where it hasn't worked, but doesn't that depend on the people? Why is it so important if you are in love with each other?

P. (Boy 18 years old)

Dear J. and P.

I am answering your letters at the same time because they are closely related.

Parents are afraid of interfaith dating because they believe it may become serious and lead to marriage. They argue that if you want to avoid the problems of mixed marriages, keep away from mixed marriages. Sometimes they are being fair to both sides; occasionally they have closed their minds.

Before you sit in judgment on them, try to inform yourself of exactly what the marriage of an Episcopalian to a Roman Catholic entails. If you are in a Youth Group of some kind, ask your Rector to come and talk to you one evening, and get his permission for a question period afterwards. He would much rather have you learn now than come and question him after you have "fallen in love."

Also if the following are not on your Tract Rack at church, you need to own them:

When You Marry a Roman Catholic by Carleton Barnwell. (5¢ from Evangelical Education Society, 1300 South 22nd Street, Philadelphia 3, Penn.)

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When we are old enough to think about marriage we are old enough to remember that marriage usually involves not only ourselves but our children. Try to imagine how hard it is to have the two most important people in your childhood world (your parents) differing on the most important issue of all. Marriage is a serious venture at any time. If you add the handicap of different religious faiths, you are increasing your responsibilities in a very serious way. (This also holds true when a Christian marries someone without a religious faith, but that problem needs a different approach.)

To summarize: 1. Learn all you can about your own faith. Discuss it with your parish priest. 2. Find out what others believe, and also what they think we believe. 3. Learn as soon as possible what an interfaith marriage involves. 4. Don't be abusive about the opinions of others, or make fun of them. Learn facts, and stay calm. 5. Try to be faithful in the practice of your own religion. Your life can be one of the soundest forms of missionary offering.

What's Your Question?

Worried about a question . . . stumped for an answer . . . mixed up? Why not write Dora Chaplin, c/o Episcopal Churchnews, 110 N. Adams St., Richmond, Va.

P. S. Never forget, that although Roman Catholics try to appropriate the name for themselves, they are only one of the Catholic bodies. An Episcopalian is a Catholic—you proclaim that every time you say the creed. If you will study your church history you will find that Episcopalians (part of the Anglican Communion) "protested" (reaffirmed) the basic Catholic truths: that is why we are Protestants as well as Catholics. Unfortunately it has become very common to imply "Roman Catholic" by the world "Catholic." All of this you can study if you really want to know. How about a Study Group to discover what the basic Catholic truths are?

I expect you will tell your parents that when you go to work or to college that you will want to date those of other faiths. If you do, try to be prepared by becoming familiar with the information I have suggested to you. END

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DOWN UNDER— BUT RISING

(CONTINUED FROM PAGE 34)

be seen is in the heart of Christchurch where Dean Martin Sullivan draws up to 900 people from shops and offices to week-day lunch-hour address in the Cathedral for weeks on end.

THE MAORI

The only Maori bishop in the world is the Rt. Rev. Wiremu Netana Panapa, Bishop of Aotearoa, which is the Maori name for New Zealand, meaning 'the long white cloud.'

Fifty years ago it appeared that the race was dying out, but it has made a great recovery, there now being 120,000 of them with a natural increase rate of 33 per thousand. One of the gravest problems we have to face is that just when they are rapidly being drawn into the cities, sixty percent of the whole race are under 21 years of age! There is a strong tendency for the young to refuse to follow the lead of their tribal chiefs.

CHRISTIAN COOPERATION

One noteworthy feature of life in New Zealand of recent years has been the increasing fellow-feeling of Christians for one another. The National Council of Churches was founded in 1941, with Archbishop West-Watson as first Chairman, and it has become an active and important body. Another body that does most important work under an entirely different constitution is the Inter-Church Council, which includes the Roman Catholic Church. It is agreed that this body will never act in any way unless it is unanimous, but it surprises many people how often it makes representations to the Government. Most of its work is kept out of the press for reasons of tact, but the Government has learned to value the help of this body. The politician now has some chance of finding out in advance whether there is such a thing as 'the Christian viewpoint' on a particular piece of legislation.

In recent years we have been given many opportunities of hearing and meeting world figures in the Ecumenical Movement. Among those easily recalled who have visited New Zealand are Toyohiko Kagawa, Dr. Hutchison Cockburn, George Macleod, Charles Raven, Douglas Horton, D. T. Niles, Dr. Rajah Manikam, the Bishop of Chichester and Martin Niemoller. END



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Person-to-Person

'Call' to follow Lord's path top responsibility

By **BETSY TUPMAN**

(7th in a series on the Woman's Auxiliary and the Triennial)

WHAT the Church is able to accomplish depends solely on the efforts of the people who believe God is working through them (as well as others) to get things done. This sense of "personal responsibility to God" is what He needs to bring about the worldwide achievements of His Church.

If—to use a dog-eared example—each person thought she (or he!) wouldn't be missed in Church Sunday and didn't show up, there would be no congregation.

How seriously should you take this "personal responsibility?" Well:

If Mrs. Robert George of Grace Church, Columbus, Neb., and her seven children hadn't been baptized last year, the Church would have been minus eight members.

If Mrs. L. S. Mitchell and Mrs. Virginia Harmon, both nearing 70, hadn't traveled the fair circuit for two years, their parish (St. Luke's Church, Calistoga, Calif.) would have been minus at least \$7,000—more than half the funds needed to help build a parish hall. In 1953, they hit seven fairs; in 1954, they toured 13, selling a line of quality stainless steel ware.

If Mrs. Peter Marks didn't teach ballet to parish children, the

neighborhood of St. Edward-the-Martyr Church (New York City) would be minus one effort to help combat juvenile delinquency by keeping these children off East Harlem streets. She is a former professional dancer; her husband is curate at the parish.

If Mrs. Ferdinand W. Ahrens of St. John's Church, Yonkers, N. Y., hadn't been aboard an Italian ship bound for Europe, the other Protestant passengers would have had no one to conduct worship services for them . . .

If Mrs. Clara Tighe of Birmingham, Mich., hadn't gotten deeply interested in the serious problem of alcoholism, the Diocese of Michigan would have no "information center," as she is called for her work in helping spread the facts about alcoholism.

If Mrs. George P. Bishop of Topeka, Kans., hadn't been concerned about the plight of mental patients, Kansas wouldn't have had the hundreds of volunteers she helped recruit to work with these patients. Under her guidance, these workers contributed toward making Kansas State Hospital one of the best in the country. She also founded the Beacon Club, a rotating group of patients

who come to her home where Mrs. Bishop and other volunteers help them adjust to life outside the hospital. For her work she received the Mary Margaret McBride Project Award.

If Miss Frances Morton hadn't cared about good housing conditions, there would have been no "Baltimore Plan," for slum clearance, which she originated, nor would she have become head of Citizens Planning and Housing Association. For her contribution she also received the Mary Margaret McBride Project Award.

If Dr. Miriam Van Waters didn't think what she did counted, penologists and social scientists would never come from around the world to observe her methods of handling "prisoners" at the State Reformatory for Women at Framingham, Mass., where she is superintendent. She is known affectionately as "the angel of the iron desert" and was "guest preacher" at St. Stephen's Church, Philadelphia, during the national Congress of Correction.

If Caroline Rakestraw, Peggy Wood and Dora Chaplin didn't think their efforts a part of the whole program of the Church, they wouldn't have gotten together to provide "Another Chance," series of taped radio programs dealing with problems of everyday life and their Christian solution.

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Miss Wood

Mrs. Harmon and Mrs. Mitchell

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WHERE ARE THEY?

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CHANGES

Clergy Placements

Transitions

CAMPBELL, E. K., of St. Thomas' Church, Rockdale, Tex., to Church of St. Clement, El Paso, as assistant rector.

CARTER, STEPHEN D., vicar, Christ Church, Mexia, to Holy Trinity Church, Dickinson, Tex.

ENGLISH, JAMES J., curate, Church of St. Uriel the Archangel, Sea Girt, N. J., to the Cathedral of St. John the Divine, New York City, as chaplain of the choir school and staff member, effective about Sept. 15.

FETTERHOFF, IRA L., curate at Church of St. Michael and All Angels, Baltimore, to Christ Church, Baltimore, Md., as assistant.

LAYMAN, RICHARD PEARCE, newly graduated from Chaplains' School, Newport, R. I., to Camp Lejeune, N. C., with rank of Lieutenant (j.g.) in the U. S. Navy Reserve.

LOCKE, BRADFORD B., JR., curate, St. Mark's Church, Mount Kisco, N. Y., to Christ Church, Guilford, Conn., as rector.

SHARP, C. EDWARD, curate, St. Paul's Church, Greenville, N. C., to St. Paul's Church, Beaufort, N. C., as rector.

WOOD, E. EAGER, rector, St. James' Church, Roxbury, Mass., to Christ Church, Lima, Ohio, as rector, effective August 1.

ALKINS, DAVID S., rector, All Saints' Church, Galena Park, Tex., to Christ Church, Seattle, Wash., as rector.

BALDWIN, HARRIS E., JR., vicar, St. Mark's Church, Honey Brook, Pa., to St. Mary's Memorial Church, Haledon, N. J., as rector.

BATTLE, JOHN H., vicar, St. James Church, Meridian, Tex., and T. John's Church, Valley Mills, to St. Stephen's Church, Hollywood, Calif., as assistant, effective Sept. 1.

BERRY, CHARLES, curate and priest-in-charge, St. Paul's Church, Duluth, Minn., to Christ Memorial Church, Grand Rapids, Minn., as rector.

BLACKBURN, HOWARD W., rector, St. Mary's Church, Hampden, Baltimore, Md., to Grace Church, Tucson, Ariz., as associate rector.

BRIDLE, HARRY, rector at Albert Lea, Minn., has resigned to return to the Diocese of Toronto.

BURRIS, HARRY, All Saints' Church, Minot, N. D., to the staff of St. Stephen's Church, Edina, Minn.

CASKEY, JOHN, assistant, Trinity Church, Galveston, Tex., to St. Cyprian's Church, Lufkin, Tex., as rector.

FENHAGEN, JAMES C., II, assistant, Church of the Holy Nativity, Forest Park, Md., to St. Mark's Parish, Frederick and Washington counties. The parish includes St. Mark's Church, Petersburg; St. Luke's Chapel, Pleasant Valley, and Grace Church, Brunswick, Md.

FITZGERALD, JOHN W., of Calvary Church, Pittsburgh, staff to St. Peter's Church, Butler, Pa., as rector.

FOSTER, WILLIAM, rector, Christ Memorial Church, Grand Rapids, Minn., to St. Paul's Church, Minneapolis, as assistant.

GIBSON, ROBERT T., Trinity Church, Longview, to St. Clements Church, El Paso, Tex., as rector.

GILLIAM, JACKSON EARLE, assistant, St. Mark's Cathedral, Minneapolis, to the Church at Great Falls, Mont., as rector.

GILSON, CHARLES P., rector, St. Michael and All Angels Church, Rumford, Rhode Island, has been appointed archdeacon of the diocese by Bishop John S. Higgins.

HANNAFORD, PAUL EMERSON, priest-in-charge, St. Paul's, Logan, Ohio, and Church of the Epiphany, Nelsonville, to St. Paul's Church, Greenville, Ohio, as rector.

HILDEBRAND, JOHN, college chaplain at the University of Wyoming, Laramie, to St. Paul's Church, Duluth, Minn., as rector, effective Aug. 1.

HARRIS, GEORGE C., curate, Church of the Heavenly Rest, New York City, to Missionary District of the Philippines.

HOAG, VICTOR, executive secretary to the Department of Christian Education, Diocese of New Jersey, to Chapel of the Intercession, Trinity Parish, New York City, as director of Christian education.

KING, GEORGE, Mandan, N. D., to Grace Church, Wabasha, Minn., as rector.

LARSEN, KNUD A., director of Youth Work, National Council, and former rector, Trinity Church, Rutherford, N. J., to St. James' Church, Leesburg, Fla., as rector.

McGIRR, DAVID D., St. Matthew's Church,

Henderson, Tex., to St. John's Church, La Porte, Tex., as rector.

SEITZ, WILLIAM C., JR., vicar, St. Andrew's, Lincoln Park, and Church of the Transfiguration, Towaco, N. J., to Emmanuel Church, Cory, Pa., as rector.

STEENSLAND, THOMAS, newly ordained deacon, to Church of Our Saviour, Little Falls, Minn., as deacon-in-charge.

VAN DYK, JOHN C., to St. Paul's Church, Morris Plains, N. J., as rector.

WORKMAN, WILLIAM G., Episcopal Chaplain to students at the University of Kentucky, Lexington, to Church of the Ascension, New York City, as assistant.

YOUNG, GEORGE D., JR., vicar, St. James' Church, Perry, Fla., and St. Mary's Church, Madison, to Church of Our Saviour, Mandarin, Fla., as rector.

Ordinations to Priesthood

ANGELL, JOHN HOWARD, to priesthood, in St. Cornelia's Church, Birch Coulee, Minn., by the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota.

COLLIE, ERIC D., to priesthood, at St. George's Church, Lake Landing, N. C., by the Rt. Rev. Thomas H. Wright, Bishop of East Carolina.

NELIUS, ALBERT ARNOLD, to priesthood, at St. George's Church, Nashville, by the Rt. Rev. Theodore N. Barth, Bishop of Tennessee.

SURREY, PETER JOHN SIMS, to priesthood, at St. Peter's Church, Chicago, by the Rt. Rev. G. Francis Burrill, Bishop of Chicago.

MATHIAS, STEVE L., to priesthood, at the Church of St. Michael and All Angels, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland.

POPE, CLARENCE CULLAM, JR., to priesthood, at Trinity Church, Baton Rouge, La., by the Rt. Rev. Girault M. Jones, Bishop of Louisiana.

Ordinations to Diaconate

EDWARDS, WILLIAM A., to diaconate, May 10, at St. John's Church, Glasgow, Va., by the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia.

MILLER, JAMES HENRY, to diaconate, at the Chapel of Nashotah House, Nashotah, Wis., by the Rt. Rev. William H. Brady, Bishop-coadjutor of Fond Du Lac.

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